The Churchman

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 10.—WHOLE NUMBER 1102.

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M

ST. LUKE'S CHURCH, 8 " " 5 "

" CHURCH OF THE ANNUNCIATION, 8½ "

" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "

Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.

" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . 6 P. M.

CHURCH OF THE TRANSFIGURATION, 8½ " " 6 "

Lecture on Wednesday & Friday, after Evening Prayer.

And, on Saints' Days, a Lecture after Evening Prayer.

GRACE CHURCH. BROOKLYN HEIGHTS, 9 " 6 "

On Fridays, Evening Prayer with Lecture at 8 "

St. Luke's Church, Brooklyn, 8½ A. M.

On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for May.

1 St. Philip and St. James.
2 Third Sunday after Easter.
9 Fourth Sunday after Easter.
16 Fifth Sunday after Easter.
17 }
18 } Rogation Days.
19 }
20 ASCENSION DAY. [Proper Psalms.]
23 Sunday after Ascension.
30 WHITSUNDAY. [Proper Psalms for the day.]
31 Monday in Whitsun Week.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 6.

JEPHTHAH'S VOW.

(*Concluded.*)

JEPHTHAH.

Our hearts, my daughter! from thy childhood have
Been one; like flower pictur'd in the water,
Seeming double, yet one—no secret kept,
No care reserv'd, nor joy unshar'd by thee!
Yet there is one, now brooding on my soul
With weight and gloom of death, I dare not tell thee,
And yet—

DAUGHTER.

Oh! let me know it. What is love,—
Deep, constant, faithful, and unflinching love,—
If, like frail flow'r, it only bear the sun,
But droops beneath the cloud? A daughter's love,
Oh! what is it, if not like faithful stream,
That beareth on its bosom all it drains,
From parent-fount, it answer all the griefs,
The pangs that rend the parent-bosom? Thou
Hast been all joy to me; the bright morning
Would sunless rise upon that daughter's eye
That brought not too thy blessing: and the night,
E'en tho' her reign were diadem'd with stars
That turn'd her queenly pathway all to gold,
Without thy pray'r at parting, were as dark
As tho' her glorious sovereignty had pass'd.
Hide not thine heart, oh father! then, from her
Who should know all!

JEPHTHAH.

Alas! and must I speak?

DAUGHTER.

Thy faltering tongue; thy pale-cold brow bespeak
A terror ill beseems the warrior's soul;
'T is not defeat, this gallant company
Of Israel's battle, from the field return'd,
Proclaims; Is 't guilt—or shame—or fear? No—no—
Forgive me, father—!

JEPHTHAH.

Neither guilt—nor shame
Makes thus thy father tremble; thou—

DAUGHTER.

I?
Nay, mock me not! I never gave thee cause—

JEPHTHAH, (Falling on her neck.)

My child—my child! oh grief! this heart must break—

DAUGHTER.

Then let me hear it; for the love I boasted
Hath freedom now enough to prove itself.
If it be doom that haunts me thro' my life,
I can hear all; tho' slavery itself,
With famine's cup, stood at my side and counted
My groans with stripes; if it be death—

JEPHTHAH.

Thou 'st said it,
And taken from the bursting heart its load!

DAUGHTER.

Is 't death from *thee*?

JEPHTHAH.

No! 'T is a sacrifice
To God; by vow all heedless that I made;
When, with the flush of hope upon my brow,
And dazzled with the victor's triumph, I
Swore to the God of battles, that the first
Object that met and hail'd me Victor, should
My triumph seal to the great Power that gave it!
Thou art—the first—my child—

DAUGHTER.

It is His will!

JEPHTHAH.

His sovereign will, ere this, hath been appeas'd
By holy offering of the only son
That blest a father's eyes; yet ere the blow
Descended on the sacrifice, the will
Pass'd for the deed with God; the boy was sav'd!
But thou—thou—must we part?

DAUGHTER.

Call it not parting—
Earth's partings are but messengers to lead
Us home, where partings are no more. The Hand
That smote the sea in twain, can re-unite
It as before; the vapors of the earth
Would still be vapors, did they hover on
Her bosom, but ascending to the skies
Are palaces, where the all-glorious sun
Resides in golden majesty—oh father!
If 't be thy vow thy daughter's life should pay
Thy victory,—nay, weep not,—I am ready!

JEPHTHAH.

And have I lov'd thee, thus to part thee, child?
Was thy young life a morning all so bright,
That time seem'd ev'n to stay his flight till noon,
That longer he might gaze upon thy dawn?
But I—'t is *I*—have been the cloud that gather'd round thee,
And turn'd, my child! thy sunny noon to night!
Oh wo—! We—part——!

CHORUS.

Oh death—oh death!
Thou art all terrible,
Even as the serpent's venom'd breath
That bore thy curse, when man in Eden fell;
That curse, that's swept away,
As 'neath an iron doom,
Myriads from upper day
Back to the darkness of their mother's womb!
Oh death—oh death, in battle thou art strong,
Yet 'mid the fury and the throng
And hurtling shout and dying groan,
That rise, like incense, round the throne
Of battle, when, on fiery mission, forth
Thy servants go to desolate the earth,
To warrior and king
The crimson shaft that leads thy wing
Is welcome for the death it bears,
Its noblest epitaph, a nation's tears!
Oh death—oh death! Thou 'rt dread
In that dark, fearful hour,
When nations pale
Tremble beneath the pestilence's shower,
That thunder's self is silent 'mid the wail
Of dying and the dead,
What time the seal by angel broke,
Deals desolation 'round like lightning stroke!
But fearfuller far
Thy pale and sickly star
Glimmers, like charnel light, upon the grave
Of those we love: deep sorrow hath no darker wave
In her Cimmerian sea
Than that which throws upon thy desolate shore,
And gives for ever up to thee
All we have lov'd on earth: yet never shall see more!

HIBERNICUS.

Selected Matter

From the True Catholic.

Sanctification of the Intellect.

Concluded.

Another experiment has been tried. The followers of the pseudo-spiritual system have set their faces against all physical things in connection with religion, and against all cultivation of the imagination with a religious object. Every thing like a symbol partakes, in their view, of the nature of an idol. God, say they, is a Spirit, and must be worshipped in spirit and in truth, therefore, His worship must be a direct communication of spirit with spirit. Language may be used, because men cannot think without language. It is the instrument by which the mind works, and without which we cannot worship.—Language is the instrument by which men communicate with each other, and without which, no man can excite the religious affections of another, and no two persons can unite in worship.—Language must, therefore, be tolerated, but nothing else symbolical, unless divinely appointed. The two blessed Sacraments, these men consider as symbols; and in this they are right. They are right, too, in believing that they are divinely appointed. They err in not perceiving that, being of Divine appointment, they are something more than symbols. Newman, in his "Essay on Development," tells us that the Arians discovered a certain want in the Christian system, that of a semi-divine being, who should not be God, but should approach the divine character and attributes, more nearly than any other being. Arius placed our Blessed Lord in this position. But the orthodox doctrine prevailed, and the Eternal Son was shown to be a Divine Person. The Arian want was thus left unsatisfied; and the position, into which these heretics had sought to degrade the Second Person of the ever Blessed Trinity, was left vacant. The Romanists, according to their champion, took advantage of this state of things, by developing a semi-divine person out of the Blessed Virgin, and thrusting her into the vacant place.

Something very like this, but in a somewhat inverted form, occurred in the pseudo-spiritual school, with respect to the sacraments. They rejected the idea of symbols of human invention, operating upon the imagination through the senses. They came to consider them merely irreligious. Yet there was a want of something of the sort felt. A much more real want than that of a semi-divine person; the idea of a semi-divine person being nothing short of a self-contradictory absurdity. But symbolism is, in religion, a real and natural want, the only means of sanctifying the imagination, by employing it about holy things. The pseudo-spiritualists supply the want by dragging down the two Holy Sacraments to fill it. The true office of the Sacraments is not recognized in their system; for their fundamental principle is, that the communication between the Divine Being and the human spirit must be direct, without the intervention of anything physical; which would, they think, destroy the spiritual nature of such communication. They forget, that connection with their bodies does not destroy the spiritual character of their souls, and that a direct and pure spiritual action is, perhaps, to embodied spirits, impossible.

But upon their views the Sacraments could not be the means of a real communication with God. They are, however, clearly commanded duties; and in that view they could not be gotten rid of. But to men who believed in no real communication of grace in the Sacraments, they must appear merely arbitrary commands, not very reconcilable with the opinions which such men would entertain on the subject of the Divine Wisdom. But by regarding them as mere symbols, this difficulty was, in some degree removed, and the want of symbols in their religious system at the same time supplied. This was the more easy, because, in truth, the Blessed Sacaments are symbols; the whole error of the pseudo-spiritualists about them is, that they deny them to be anything more.

The pseudo-spiritual system, then, does not attempt to sanctify the imagination, but rejects it, pretty much as the Romish does the reasoning faculty, as utterly incapable of being employed about religious matters. Nor does it use the discursive faculty much better. It does not, like the Church of Rome, endeavor to trample it under foot; but it gives it no employment, except exactly those which the Church of Rome allows to it. Practical talent in managing temporal affairs must be valued in all societies which have temporal affairs to manage, whether they be religious or not. In the present state of the world, every religious society must need intellects, trained to defend its peculiar tenets.—Those societies who adhere to the pseudo-spiritual system, are fully alive to these necessities. With respect to the first, they do not, like the Church of Rome, train up men for the management of their temporal affairs; they rely upon finding, among their members, persons who will devote to the affairs of the society a portion of the business talent, which they have acquired in the management of their own affairs. This class of men may be holy men, in some respects; but their intellects are not sanctified.

For polemic defenders, they generally rely upon those of their ministers, who have received the liberal education common in the world.—This is not in itself sanctified; but when put to an holy use, it ought to become so. That it does not, arises from the peculiar character of the pseudo-spiritual system. It is addressed exclusively to the affections, and has nothing to do with any other part of our nature. The intellect, when called in to its defence, is not called to defend an intellectual system, but one resting merely on the affections, and, therefore, utterly incapable of an intellectual defence. The intellectual ally, then, being unable to defend, in any proper sense, the position which he is called upon to maintain, has no resource but to become an assailant. He attacks the doctrines of the other party; but he is not permitted to do so, by arraying other doctrines against them, but only by denying their truth. The intellectual polemic of the pseudo-spiritual school, must deal in negatives; his business is to deny and disprove. This is not a sanctified use of the intellect. The intellect can only be sanctified by means of the affection of reverence; whose peculiar office it seems to be, to cast "down imaginations, and every high thing that exalteth itself against the knowledge of God, and" bring "into captivity every thought to the obedience of Christ." 2 Cor. x. 5. But reverence and denial are inconsistent ideas; and the polemic, whose office it is always to disprove, will, therefore, seldom find that his intellect is in a course of sanctification.

The direct consequence of all this is, that intellectual men are very apt to fall over, from the pseudo-spiritual system of theology, to the intellectual. No attempt being made to put down, or fetter, the discursive faculty, it does not, as in the Church of Rome, break out into open rebellion. It only pursues its inquiries with small respect for the system which it has been taught to call spiritual, but which, in time, it discovers to be a "sham," not at all fitted to the wants, or nature, of mankind. It extends the habit of denying, which it had been instructed to direct against the Romish and sacramental systems, to the few doctrines which the pseudo-spiritual system holds sacred. Not having been trained up in reverence, it discusses every thing in a bold and irreverent manner, treating all subjects without much reference to any other standard, than that provided by the logical faculty, out of the experience of the senses. There is in this school, no attempt to interfere with the exercise of the logical faculty; but there is no attempt to sanctify it. The imagination is allowed to range at will; except that it is prohibited from approaching religious subjects.

The logical faculty is allowed to deal with religion as it will. From this state of things arises a species of infidelity different from, but not less real, than that which flourishes in Romish countries. Where Romanism prevails, infidelity takes a defiant tone; although it sometimes finds it convenient to utter its defiance in whispers.—But it still is the rebellion of the oppressed intellect. In Protestant countries, infidelity is rather the wantonness of indulged intellect. The mind erects its own powers into a god, and, having first undertaken to explain the Holy Scriptures, by the aid of those powers, next takes the bolder step of explaining away whatever cannot be comprehended by them. The Bible becomes a *myth*, which means nothing; and theology is considered to be a science, like geology, to be worked out by the human mind.

Such are the consequences produced upon the intellect by the three erroneous systems of theology. The first rejects it, the second neglects it, and suffers it to pass over into the hands of the third. In both cases, the result is unsanctified intellect, in rebellion against God. The truth is, that one of these erroneous systems fears one part of the intellect—the logical faculty;—while the other fears another part—the imagination. Each denies to that faculty, which it dreads, its proper culture, that is its sanctification; and in consequence, very imperfectly sanctifies the other. With respect to the pseudo-spiritual system, something more than this is true. The followers of that system have not only made it difficult, or impossible, to sanctify the intellect, by refusing to sanctify the imagination; but they directly refuse to sanctify the reasoning powers themselves.

It is only in the Church, holding the true sacramental system, that the means exist of sanctifying the whole intellect. It is in the educational institutions of the Church, that this work ought to be undertaken. Yet, until within a very few years, the Church in this country had no educational institutions; while in England, those which she had, threw away the advantages of their position. In both countries, the holders of the sacramental system, in common with the votaries of the others, except to a certain extent, the Romanists, quietly handed over the education of their children to the world.

The world, of course, educated them in her own way, and for her own purposes. Wealth and distinction, are the great objects which the world pursues; and she educates her children so as to attain them. "The children of this world," says our Blessed Lord, "are *in their generation*, wiser than the children of light."—*Luke* xvi. 8. Wealth and distinction are to be attained by men, through the exercise of active and sharpened intellects, narrowed down to the pursuit of a single object. Women attain the same objects by making themselves agreeable.] "The children of this world" see this; and they proceed accordingly. The result is, that our men are made covetous, and our women frivolous.

The youth is, at school and college, put to learn languages. But he is at the same time, told that Greek and Latin are of no use; they will not command any price in the business market. They are admirable instruments for forming the intellect; but that he is not told, and cannot be expected to find out. He is taught that they will not aid him in making himself rich, if he is not so, or popular, if he prefers political distinction. He therefore gives no more attention to them than he cannot avoid, and loses the benefit which he might have derived from them.

This sort of idol of the market, as Bacon would have styled it, shows itself more plainly when we approach the subject of professional education. The true principles upon which a young professional man, or any other young man, ought to proceed are two; the love of knowledge and the sense of duty. What are the principles upon which he does proceed? They also are two. The noblest is the desire of being able to perform the duties of the profession, upon the exercise of which he is soon to enter. Not on the ground that it is his duty to be able to render efficient service to those who entrust him with their interests, but, on the ground that if he be grossly incapable, he will not meet with employment. But some opportunities of knowing the views of young members of several professions, have satisfied us that those who rise even to this low principle, are a very small minority. The average of our youth desire nothing more than to be able to satisfy the examiners, who meet them at their entrance on the responsibilities of professional life, and secure their passport. The passport itself is only designed to be used as an instrument of deception. It will be assumed, that those who have it, have the skill requisite to the proper discharge of their professional duties. Whether they have or not, is indifferent to the aspirants. The young men are not the only parties to blame; little effort has been made to form their intellects, none whatever to sanctify them.

Is female education any better? What, says some impatient reader, are not our girls well educated, do they not learn all sciences, and all languages? Not exactly. They are taught some half dozen, or it may be a dozen, sciences. But how are they taught them? Their parents are made to purchase as many little books as the girl is to learn sciences. Out of each of these books she is required to commit to memory a portion, so as to be able to repeat it in the hearing of the teacher; and to forget it immediately. Nothing is exercised out of the memory: and that to very little purpose. Of the sciences which she has learned, the girl, after she has left school, knows nothing; because she has really never learned them. But she learns all languages, at least French, Latin and Greek? Yes, she learns them pretty much as she has learned the sciences. She does not even make the same progress towards an acquaintance with them which her brothers do; for she is not even under the amount of compulsion, which yet remains in male institutions for education. The impediment is the same in both cases. The boys know that school learning will not bring them money; the girls know that it will not bring them admirers. Girls are not really taught either languages or sciences; they only play at learning both. What they are really taught are arts. They are taught something of some of the arts of design; but nothing solidly or usefully in any sense. But the strength of their education lies in three arts. The art of dress, the art of dancing, and the art of music. Of these, the first is not an acknowledged part of their education. But it is taught constantly, although indirectly, not perhaps on any sound principles, even of the frivolous art itself; but it is really taught somehow, while the sciences and the languages are not really taught at all. Dancing, an art far more frivolous than even dress, is an acknowledged part of female education; and no more need be said about it, in this place, than that it is not easy to understand how it can contribute, directly or indirectly, to the sanctification of the intellect. Music is another art which the girls are all taught. It is one which is certainly capable of being so taught as to contribute, in no small degree, to the sanctification of the intellect. But it is not so taught. A young lady is taught just so much of the science of music, as consists, according to Butler's witty account of rhetoric, in naming the tools. She is then taught practically to extract a certain number of tunes from an instrument, and sing a certain number of songs. We recollect that, a good many years ago, a humorous tale was introduced into a celebrated Scottish magazine, in which a young lady was spoken of as highly accomplished, because she could "play six tunes and a march upon the spinnet." The piano attainments of our fashionable young ladies are upon a somewhat more extensive scale; but the principle upon which they rest is the same. The worst part of this musical education is, that it compels a young person to be familiar with, and to commit to memory a mass of, the most contemptible poetry, or rather versification. Fashionable songs are not "music married to immortal verse." The music, such as it is, and it is to be feared that it sometimes deserves no better fate, is coupled, for married is too sacred a word, to mortal nonsense, not unfrequently to sentimental vice, sometimes to varnished pollution.

The education of the world, then, does nothing towards the sanctification of the intellect. How should it? It is not its object. Some other means must be fallen upon; and there is none but Church education. It must be addressed mainly to the affections, and be employed in giving them a religious bent. But it must not neglect the training of the intellect. If a young person, of either sex, is to be really useful, and really happy, the intellect must be cultivated. It must be enlarged and even sharpened. A better and more real training of the intellect must, therefore, be introduced than that of the world. But it will not do to stop there: the intellect must be sanctified. How can that be?

The affections are sanctified when they are conformed to the image of GOD; but this sort of sanctification is not appropriate to the intellect. The intellect, like everything else, is relatively holy when it is applied to holy purposes. The employment of the intellect about religious matters is, therefore, one means of sanctifying it; but it is a lamentable truth, that the very employment, sometimes, in another and more important sense, unsanctifies it. The intellect is known to us only by the exercise of its faculties; the memory, the logical faculty, and the imagination. Of these, the last named is the most important. It has, too, the most important office to perform in religion. We do not mean that it is that which is to perform the highest office in religion. That position belongs to the affections, and the conscience; but it has to perform higher offices than either of the other intellectual faculties. Some persons suppose that the imagination is always employed about unreal things; but this is an error. The imagination is just as much concerned in realizing truth as in bodying forth falsehood. Newton had as much use for the imagination as Shakspeare.

In truth, the connection between faith and the imaginative faculty is very close. "Faith," writes the Apostle to the Hebrews, "is the substance of things hoped for, the evidence of things not seen; for by it the elders obtained a good report. Through faith we understand that the worlds were framed by the Word of GOD, so that things which are seen were not made of things which do appear."—xi. 1, 2, 3. It is not easy to see how such faith as this can exist intellectually without the aid of imagination. But this is not all. The Apostle continues to illustrate the subject of faith, and makes mention of divers illustrious persons who had manifested high degrees of faith. He then proceeds; "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."—*Ibid.* 13. It was faith, whereby these saints were persuaded of the promises; but it was through the imaginative faculty that they saw them afar off. This was not a wild exercise of the imagination, in which it was supposed to picture to itself what fancies it pleased. It was a sober and chastened exercise of a regulated faculty; which presented vividly to the minds of these holy men, the realisation of the great and precious promises in which they believed. In these promises we have as great an interest as they; for they "all having received a good report through faith, received not the promises; GOD having provided some better thing for us, that they without us, should not be made perfect."—*Ibid.* 39, 40. That is, the promise of salvation through CHRIST, which was that which these Old Testament saints believed, was not made so plain to them as to the Apostles, who had seen the LORD. But we cannot, more than the Old Testament saints, bring home to ourselves either the fact of our Blessed LORD's Incarnation, or the future blessedness to which we look forward beyond the grave, without some aid from the imagination.

The most obvious mode, then, of sanctifying the intellect, is by the employment of the imagination, its highest faculty, in meditation upon these things. But this mode of sanctifying the intellect will be imperfect, or worse, if it is not also sanctified in two other modes. The imagination must not be suffered to wander at will among sacred subjects. The intellectual faculties, no less than the animal appetites, must be kept always in subjection to the higher or spiritual part of man's nature, which is made up of the affections, and of the conscience. Whoever employs himself in meditation, should bear in mind this truth. The affection of reverence is that part of the spiritual nature which is most fitted to check the wanderings of the imagination. It should be always at hand to perform that duty; and for that purpose, it should be kept in constant vigor, by constant exercise. He who wears his hat in church, or she who chatters with her companions within the sacred edifice, does what the world considers only an indecorum. But that indecorum weakens the habit of reverence, and renders the sense of the Divine greatness less habitually present to the heart. The great security for the regulation of the imagination is weakened.

But it is not only the imagination which requires to be kept under the control of reverence. The logical faculty, too, is liable to be too bold. Its natural vice is to have too much confidence in itself. The error of private judgment consists mainly in this. "Trust in the LORD with all thine heart," says the wise man, "and lean not to thine own understanding."—*Proverbs*, iii. 5. There can be no more striking instance of leaning to one's own understanding, than that of the man who persuades himself that the deductions of his private reason are more likely to be right, than the solemnly expressed judgments of the Church Catholic, or of a national, or provincial, or even diocesan Church. The same wise man condemns this temper of mind, when he speaks of the sluggard, who "is wiser, in his own conceit, than seven men that can render a reason." It is then necessary that the logical faculty should be sanctified, by being kept in subjection to the affection of reverence.

This subjection seems to be the only sanctification of which the logical faculty is capable. The imaginative faculty is, however, capable of another—purity. This is a negative quality, consisting in the absence of impure and sinful ideas, but it is a pre-requisite to any other kind of sanctification. As the capacity for being subjected to the affection of reverence is shared with the imagination by the discursive faculty; so this other holiness, of purity, is shared by the faculty of memory; and it appears that it is the only holiness of which that inferior faculty is capable. The purity of the memory is, however, necessary to the purity of the imagination. It is there that purity must begin; for if the memory bring no impure ideas to the imagination, the imagination, which can only work on the materials that it receives from the memory, cannot be impure.

Sanctification of the intellect, then, consists in the employment of the intellect about religious matters, under the guidance of the conscience and affections, especially the affection of reverence, and in preserving the memory, and, through it, the imagination, free from impure and evil thoughts. The attainment of this sanctification is a duty incumbent upon every one of us; but which to us adults, in whom corrupt principles have ripened into bad habits, is a duty difficult of performance. To render it more easy to those who are coming into life, by beginning the practice of it at an earlier period, is the great object of Christian education. For that education, the Church, with her symbolism chastened but still existing, with her fixed creed, and her free discussion of every thing else, has peculiar advantages. May they be improved

Extracts

From a SERMON preached at the *Consecration of St. Thomas's Church, New York*, by the Rev. FRANCIS VINTON, D. D., Rector of Grace Church, Brooklyn.

Concluded.

Brethren of St. Thomas' parish! According to your measure ye have succeeded in re-building this house, which now is consecrated and made a holy place, wherein the objects visible, are figures of the true and heavenly things. Before our eyes we have a specimen of such a church; restored according to the doctrine of the text, and imitating, at humble distance, the structures of our forefathers.

The first impression, on a mind of any sensibility, when entering this church, is, that "Surely the Lord is in this place: this is none other than the House of God; this is the Gate of Heaven."

The font of stone, significant of our "Spiritual Rock," whence flow the living waters of salvation, suggests our need of "the washing of regeneration"; admonishes the sinner, that "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God"; and tells the world that the foremost profession of the true faith, is "The acknowledgement of the Mystery of God, and of the Father, and of Christ."

When you pass along the Nave (the name of which is derived from the Ark, wherein the whole world once were saved) you discern, on either hand, in every window that lets in the light of heaven, symbols of christian truths, that, in our pilgrimage of terrestrial life, are needful; telling us, in their universal language, the facts of man's redemption, with the means, the duties, and the rewards of grace.

And, onward is the most holy place, not veiled but opened, whereunto ye go for the Sacrament of the Body and Blood of Christ; and hold communion with Him and He with you; knit in highest, heavenliest, truest fellowship, in His Body, with the spirits of the just and saints in light and angels, before the Mercy-Seat of God on high. In that holy place—significant of heaven, though made with hands—the true bread of life and true felicity of the faithful, are, *in figure*, set before your eyes. In this house, ye shall enjoy communion with Christ by faith: ye shall eat and drink at His table, spiritual food that shall nourish your souls and prepare you to "see Him as He is," with joy unspeakable and full of glory, in "that house not made with hands, eternal in the heavens."

Before the altar, in this holy place, many souls will be summoned to ratify their baptismal vows in confirmation, and "receive the Holy Ghost, that they may faithfully fulfil the same."

Before that sacred altar, many persons will utter the mutual vows of matrimony and seek the blessing that shall "keep them in perfect love together unto their life's end"

How full of solemn, sacred, gladdening associations, are all these *figures of the truth* around us here! The mysteries of human life, of death, of eternity, are, at once, figured and explained!

But, after all, my brethren, be careful to print upon your souls the thought that the ordinances of divine worship are not *ends* but *means*. They are means of grace; yet they are effectual, only as God may bless them.

Let me, therefore, admonish you to use *aright* this house of God. I have not been speaking, hitherto, to amuse the fancy, but to refresh your consciences with the suggestion of your happy privileges and bounden duty.

Ye are worshippers in a church, where Christian art is silently uttering spiritual revelations. Be ye worshippers "in spirit and in truth." Curiosity has had its day. Indulge its idleness and pruriency no longer. And let the voiceless preaching of this consecrated place, where God has set His name, find access to your souls, whenever and while you are present here. Let this house of God be, indeed, "a house of prayer for all people."

The mysteries of human life and death, are best taught, doubtless, *here*. Religion, *here* recognizes your humanity and tells you of it. Life, from its beginning, at its first and second births, to their issues, in the grave, to the judgment and in glory, are here best learned and understood Nevertheless, this holy place, made with hands, is only a *Figure* of the TRUE. Your relationships to God and men are *betokened* and nothing more. A place for God,—a sanctuary for His presence,—ye must make ready in your hearts. Let me remind you, therefore, that "your bodies are temples of the Holy Ghost"—temples most cunning in their architecture, "fearfully and wonderfully made." Ye yourselves are holy places, most sacred; the chosen habitation of the spirit of Christ and of God. Be watchful, therefore, that your bodies and your souls, are living temples, truly consecrated and preserved with purity. Let there be in them, the reverence and adoration which is due to their indwelling God. Let faith and hope, peace and love, humility and holiness, distinguish you. Let your sanctified spirits attain the mastery over every carnal passion. Let worldly care be cast upon the Lord, "who careth for you"; while your conscious strivings shall be intent to do the will of God in "that state of life into which He hath called you."

Then, brethren, our text shall describe you accurately as "Holy places, figures of the True." Yourselves, the living temples of the Most High God, shall contain a heaven. That blessedness, which eye hath not seen, nor ear heard, nor heart conceived, shall be begun in you through grace; and when the pilgrimage of the Christian life is drawing to a close on earth; when grace has done its work, producing its mature fruits of righteousness, ripe for immortality, then shall your hidden life with Christ in God, be manifested, established, perpetuated, in glory everlasting.

Cherish, O cherish the Holy Spirit in your hearts, dear brethren, that ye may use this church aright, so that it may become the theatre of God's most blissful presence. All things are yours, if ye are Christ's. Death is yours, commissioned to open the gate of Paradise. Life and resurrection are yours, when ye shall not be unclothed, but clothed upon with your house which is from heaven.

And let me invoke your daily prayers, members of St. Thomas' Church, that he who shall be your minister for Jesus' sake, set over you in the Lord, shall be a wise master-builder in Christ's Living Temple.

Finally: I would speak a word in season to you, my brethren, who, with me, are come hither to celebrate the consecration of this house, made with hands, which is a figure of the true.

Brethren, let each of us see to it that we are severally "built upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner-Stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." To Him let us come, "as unto a living stone, disallowed indeed of men, but chosen of God and precious, that we, also, as lively stones, be built up, a spiritual house; builded together for an habitation of God through the Spirit; cemented together by the Blood of Christ; bonded together by faith and love. And when our God, in the last day, "shall bring forth the head-stone thereof with shoutings," our voices shall join the great multitude, crying "Grace, grace unto it."

Communications.

For the Churchman.

Rev. O. S. Prescott's Case.

MR. EDITOR:

Time is vulgarly considered a great physician in moral diseases. But nothing can be more false. It is rather a great quack. Time cures remorse for past transgressions and errors, not by eradicating the cause, but by producing forgetfulness of the effect. A night's sleep will sometimes banish forever inquietude and misery, and the rays of the morning sun gild the more brightly, for the darkness they succeed. But is sin any the less heinous twenty years after, than at the time it was committed? Are its crimson stains wiped away because they no longer blush, but have rusted into the soul? Alas, that man should delude himself by such paltry pretexts! Because his conscience grows accustomed to the fit of its suit, and no longer exhibits uneasiness, he is apt to forget that it is ill-clad, and that perpetual servitude, however easy from habit, will gradually but surely produce deformity.—But the greater part of our race, as individuals, clutch at straws to save themselves from pain, and in truth do not show a greater wisdom than the ostrich, who thrusts his head into a bush, and, by shutting his eyes, imagines that he has escaped the threatened danger.

But this sort of folly, however unworthy of the dignity of man, is still more so of the Church. The Church should never forget. Her eyes should be behind as well as before, not only for the examples of her Saints, but also for those of her disturbers. Time should not be suffered to gloss over her wrongs, whether petty or great. Her wisdom should be that of the serpent, who is harmless when unmolested, but spares not when the safety of its young is threatened. She cannot, unless false to herself, false to her maternal character, false to all the sacred trusts committed to her charge, forget injuries inflicted upon her little ones. She may pardon them on true repentance exhibited, but to forget them is impossible. She needs them for warning and example. She needs them for reproof and exhortation—in short, for the vouchers of her own stern disciplines. Sorry must all true churchmen feel, that too often in these days of license and individualism, she can only wield her rod through the medium of public opinion. For the infidelity of the age, to protect itself, has found it necessary to forge massive chains for her. In the body politic, freedom is running into license, but in the body religious, the progress is in the other direction. The Church cannot refuse her sacred rites to unworthy persons, without creating a storm; while the priest who should dare to excommunicate, would himself be in danger of lynch law.

Mr. Editor, I hope there is no extravagance in this. The events which are crowding upon our communion at home and abroad, admonish us that the utmost vigilance is necessary to prevent innovation, and even to recover lost ground, not to mention the assaults that have of late years been made upon our Holy Faith in the mother country, more excusable there, because of the political bondage of the Church, what must be our reflections when we survey the prospect immediately around us? Nothing is too exalted to be beyond the reach of defilement, nothing too humble, to escape the venom of party spirit. To sacrifice a Bishop or two for the gratification of private malice, is getting to be an every day affair, and even now we see with grief and concern an ominous shadow cast at the saddened threshold of a prelate whose crime has been to labor too zealously for the Church.—And where is this to stop? Is the action of the Church to be forever paralyzed, because a moonstruck faction in her midst, like the Ephesians of old, still shout senseless pæans to their divinity, Diana? Will she close her ears to real cries of distress, because of the canting refrain of "Popery," the nasal whining of which word seems with some men to comprehend the whole of the law and the gospel?

Mr. Editor, I do not write from prejudice. When I consider what has been going on in Massachusetts alone during the last few years, and that the able journal you conduct is, with one doubtful exception, the only paper or periodical in the United States that has dared to investigate the transactions that have occurred here, much less to express an honest opinion concerning them, I begin to fear that all sense of truth and justice is dying out in the Church. Waiving all other topics, and their name is Legion, the case of Rev. O. S. Prescott is one that might well call up a blush upon the face of every churchman, when questioned by dissenters as to its scope and bearing. I said Mr. Prescott's case. In truth, it is rather the case of the order to which he belongs, whose bounden duty it is to stand up to a man, in defence of their common liberties. But more than this, it is the case of the Church, since it nearly affects Her integrity and honor. Will she allow time to quack Her into the unhealthy condition of indifference, and imagine that the crisis is over, because the existence of the disease is forgotten? What is the value of the heritage we shall bequeath our children, if it is loaded with such precedents of injustice, and such evidence of enormous wrongs? Episcopacy, in the eyes of *the world* now, has come to be regarded as a worthless toy, preserved by the fancies of the rich, luxurious even in their worship, rather than the necessities of religion. If it is allowed, unrebuked, to be abused to such ends as we have seen here, in what sort of halo, think you, will the skeptical community around us soon begin to invest it?

Mr. Editor, I desire here to make a solemn charge and accusation. I accuse the authorities of this diocese of injustice and oppression—injustice, in their mode of proceeding against a presbyter of the diocese, and oppression, illegal cruel oppression in the manner of his suspension from an office whereby he gains his daily bread. I accuse them of bringing into contempt and ridicule their own dignity, and the authority of the Church. They are culpable in a double degree, since they have not only insulted the Church, by stigmatizing her doctrines as heresy, but they have lent themselves to partizan conspiracies. I accuse them of malice, which, from the first, has been relentless, and of unkindness which has known no change. I accuse them of introducing into the Church unchristian practices, and loose, unlawful precedents. These charges I make in all good faith, and let the Church public say whether, if true, they are not worthy of some further notice than a whisper of regret which dies in the utterance.

Nor let it be said that they are the offspring of an anonymous writer. I invite honest and sincere investigation. If there is any power in the Church, like that which should reside in a court of appeal, so strangely omitted in our system of ecclesiastical law, let it show itself from any quarter, and proof will be abundant. The evidence will not be silly rumors and nursery tales, fit only for the ears of childhood and dotage, but shall be established by the mouths of numerous witnesses. It shall come not only from churchmen, but dissenters—not merely from lawyers, but unprofessional persons. Many clergymen themselves will appear, and cover their faces while they tell the tale.

And why should not the venerable fathers of the Church with their cloven mitres upon their heads, representing at once the purity and power of their exalted office, and arrayed in the simple pomp which characterizes our ritual, stretch forth their crosiers to protect from aggression a son who now looks to them for relief. It is the glory of the English law that its scales hang evenly balanced, and that equal justice is measured out to all. It is no respecter of persons, and rejoices in its mission to the Anglo Saxon races, *sanctio justa, jubens honesta at prohibens contraria*, and it is zealously supported by its servants and ministers, who for ages have vied with each other in carrying out and enforcing its benign rules and maxims, and in making it respectable, they have made it respected, so that it is the boast of the Anglo Saxon, wherever destiny may cast his lot, that his law is his birthright, which protects himself while living, and the rights of his children yet unborn, wherever its powers have been abused to unworthy purposes, and whoever has been the unworthy instrument in the defilement, the occasion and the man have been consigned to lasting infamy. Mr. Editor, I behold a nobler jurisprudence in the system of the Gospel, than in this glorious monument of human reason and ingenuity. I see there a law of righteousness written in golden characters, to sway the heart of the great christian family. I see the beneficent principles of kindness, meekness, forbearance, and long suffering, insisted on with more than mortal eloquence. I see the weak, the poor, and the helpless, particularly recommended to the care of the chief shepherds of the Church. I behold in all the emblazoning of inspiration, the divine law of Love, which pagan antiquity sought for with its choicest intellects in vain, and which no human institutions merely can compass or enforce. And growing out of this great law, which binds the weak and the strong together, I read the solemn rebuke by the great apostle of the contentious Corinthians, because in their dealings with one another, they preferred the laws of the heathen to the judgment of the Saints. Would St. Paul blame the faithful of Massachusetts now, if they turned their backs upon the Saints, and looked with longing eyes towards the civil tribunals?

Mr. Editor, I have respectfully alluded to the Fathers of the Church. It may be said that they have no power to interfere—perhaps not: and yet, if the doctrine of "inherent powers" which is insisted on by some, be correct, then let the appeal be made to those inherent powers, or prerogatives. For it has been gravely urged in this quarter, that a Bishop may, by the force of his own office, suspend or degrade without law on trial, and that his sentence would operate. I confess that this proposition startled some of us ignorant persons here, who were accustomed to overrate, perhaps, certain great principles of English liberty. That such ideas should be advanced by low Churchmen particularly, who rather pride themselves on their insubordination to ecclesiastical authority, was not the least remarkable feature in this anomalous proposition. But waiving all this, there is certainly a show of reason for the exercise of prerogatives by Bishops in cases touching doctrines, since such powers being previously in them, and not having been granted to any organization, may be supposed to reside in them now. It is monstrous to assert that the petty courts of each Diocese may determine the faith delivered to the whole Church. Otherwise each diocese will in time come to have not merely its usage in Rituals, but also in Creeds, and the scandalous farce that has been exhibited in the Boston cathedral will be kept in countenance by similar proceedings elsewhere. I say scandalous. Does any man, even among those who have triumphed over Mr. Prescott, imagine that the reputation of a Bishop, or of a dignitary, would be sacrificed on such paltry grounds, as his has been? Does even "the man and the brother" who threw down his doughty gauntlet in defence of the Bishop of this diocese, a few months since, does he say, that if any other than a young and almost defenceless Presbyter were concerned, the oppressive, illegal, and cowardly acts which have condemned *him*, would not have been scouted by man, woman and child?

And now for the upshot of the matter. A grievous wrong has been committed under the apparent sanction of the Church. A remedy must exist somewhere. If in the Church itself, which I would willing believe, then so far am I ready to accept the doctrine of "inherent powers," which indeed may rightfully obtain to remedy wrongs, *ex necessitate rei*; it has been reserved for low Churchmen to discover, that there is an inherent power in the office of a Bishop to inflict wrongs. But if there is no power in the Church to reach an act of oppression, then it follows that she sanctions outrages by her servants, and drives the injured party to seek what redress he may in the courts of civil law. A singular position, truly, in which to put the spouse of our Lord! How utterly inconsistent with those solemn words addressed by St. Peter to the Elders of the Church—"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's flock, but ensamples to the flock."

Mr. Editor, I have touched on matters of grave import. They cannot be settled in the compass of a newspaper article, and very likely they will not reach so far as any settlement at all. Still it is something to make a protest, and more to call attention to practical evils that must sooner or later force a remedy upon the Church. People will not subject themselves to a system of ecclesiastical law, which has an *alacrity* as Falstaff says, to commit wrongs, but is utterly without resources to remedy them. There can be little or no inducement to young men to go into orders, when they may be accused of heresy for teaching the theology spread before them in all the standard books of the Church, found guilty on their trial of an offence of a totally different complexion, unknown to our Canons and rejected by common sense, and sentenced to indefinite suspension for offences not committed at all. Such wretched work as this, not only does not comport with the dignity of a great Catholic body, but must, in the nature of things, disturb the minds of ignorant persons concerning the real claims of a Church which makes great pretensions to purity and cleanliness. They will behold in such proceedings, not an honest desire to get at the truth, but inconsistency, malice and uncharitableness. And if they are allowed to pass unrebuked, if no power in the Church is invoked to come to her rescue, and assert her violated honor, she will become an offence and a stumbling-block to many who would otherwise seek her maternal embrace.

However it may fare with Mr. Prescott's case, Mr. Editor, I trust that you and myself have no fear for the final result. That case has done something to open the eyes of the Church public, and they will not soon be closed again. Hampered as the Church is by loud mouthed controversy, and discordant factions, we can see her yearnings growing stronger and stronger for freer action. Even here in this old Puritan metropolis, the horizon brightens as the constellation of the cross rises in our foggy skies. May it continue to increase and expand, until it becomes a light to lighten the Gentiles, and the glory of New England's Israel! I am, Sir, your most humble Servant, **Vindex.**

For the Churchman.

Sectarianism in Baltimore.

Mr. Editor:

An article with the above heading was published in your paper on the 6th of March last. It contained two extracts from the Baltimore Sun, one of which was a notice announcing that a week's meeting would be held at the "Methodist Episcopal Church, Eutaw St."; that there would be a prayer meeting each day at 9 o'clock, A. M.; and that the Rev. Messrs. *Webster*, *Stockton*, *Plumer*, and *Johns*, would on four successive days respectively preach at 10½ o'clock. Two days afterward, to wit, on the 8th of March, the Rev. Dr. Johns wrote to the Protestant Churchman, and transmitted a copy of the correspondence (occupying more than seven printed columns) that had passed between Bp. Whittingham and himself, to which he prefixed the following note:

"The unprovoked assaults of the Tractarian presses upon the undersigned have compelled him in self-defence to publish the following correspondence, which he now respectfully offers, without note or comment, as the only vindication which he deems necessary of his conduct in preaching the Gospel to a thousand of his fellow citizens on the morning of Oct. 9, 1851, in the Eutaw St. Methodist Episcopal Church, Baltimore."

In the last P. Churchman, the following editorial is published: "Expressive Silence and Honest Speech.—Several of the Church papers have republished portions, or the whole, of the correspondence which appeared in our columns, between Bp. Whittingham and Dr. Johns, and accompanied it with judicious and appropriate comments. Others, like the 'Churchman,' eschew all notice of the matter." The Southern Churchman is then quoted, who says that "it appears from the statements made, that Dr. Johns has done no more on the occasion referred to, than has long been customary in different parts of the Church, many of our Bishops being accustomed to hold divine service, as is well known, in the churches of other denominations during their official tours. It is true that these instances have occurred in places where there was no Episcopal church, but this circumstance would not justify the practice if it were in itself contrary to the laws of the Church." The S. Churchman further says that he thinks that it "cannot be denied" that the practice is "lawful." "The reader (he continues) will see for himself the extent of Bp. W.'s claim to the obedience of his presbyters, and that the question of its correctness being submitted in an actual case *officially presented* to the Standing Committee of Maryland, the claim was *not sustained by that body*."

The *Churchman* eschews all notice of the matter! And why should the *Churchman* have troubled itself about this long correspondence,* when it did not touch the charge which in the columns of the Churchman had been indirectly made against Dr. Johns of violating the 45th canon of 1832? Dr. Johns tells us that the "unprovoked assaults of the Tractarian presses" "have compelled him in self-defence" to publish the correspondence. By Tractarian *presses* he probably means *the* Churchman, for no press, nicknamed Tractarian or otherwise, had assaulted him, directly, or indirectly, between the 6th and 8th of March. But the correspondence offers nothing in self-defence with regard to the charge of violating the 45th canon. We have a right, then, to express the opinion that other motives than self-defence prompted him to the publication.

If the Churchman's article of March 6 is one of the assaults to which Dr. Johns alludes, it was not "unprovoked." On the 10th of Feb. last, at a meeting of several clergy at Balston, one of the number took occasion to refer to the transaction in Baltimore and to represent Bp. Whittingham's conduct towards Dr. Johns in the most unfavorable light. The facts, he said, had been communicated to him by Dr. Johns. Another, who fortunately was in possession of the notice of the Baltimore Sun, denied that the facts were exactly so, and produced the printed notice, which settled the matter. Whether Dr Johns' clerical friend had misunderstood him or not, I am unable to say. I mention the circumstance, merely to show that the Churchman's article of March 6th was not unprovoked. Here is "honest speech," if not "expressive silence."

Dr. Johns offers this correspondence to the public as "the only vindication which he deems necessary." And is no vindication necessary, after one of the canons of the Church has been deliberately violated? If he violates the 45th canon of '32 with impunity, may he not violate all others?† What, then, becomes of his ordination vows?

In the passage which the Prot. Churchman has republished from the S. Churchman, there is that which will egregiously deceive, if not contradicted. Dr. Johns, it would seem, has done no more "than has long been customary in different parts of the Church, many of our bishops being accustomed to hold divine service,.... in the churches of other denominations during their official tours." And will Dr. Johns permit this statement to go out without modification? It is well understood in Baltimore, that Dr. Johns, on the 9th of Oct., did not use the morning service of the Church (in the Eutaw St. "M. E Church,") "as established by the authority of the General Convention." What Bishops, then, let me ask, have been accustomed during their official tours to unite in protracted meetings with Methodists, Presbyterians, and No-Denominationists; to lay aside the greater portion of the formularies which they are bound to use in the public worship of God; to deliver sermons after the ministers, exhorters, and other "brethren" have exercised their "gifts" in extempore prayer? There may possibly be such. I have never *heard* of them.

Dr. Johns endeavored in his third letter to Bp. W. to excuse his course by an appeal, which, if addressed to the "denominations," would doubtless have produced a powerful effect: "O! then, right reverend sir, strive not to limit the liberty which you so kindly admit, to preach the gospel whenever and wherever we have opportunity and strength to say, 'Behold the Lamb of God.' I was happy in being permitted to give my testimony to the truth as it is in Jesus, before a thousand people," "*and to receive from my Methodist brethren, on that occasion, such truly considerate kindness as I can never forget.*" Although this was fortified by a *candid confession* that "a sorrow continually arose" in his mind, that "in preaching the Gospel of Christ to an audience gathered from every section" of the city, he could not have had the Bishop's "full and cordial approbation," the Bishop was still unmoved, and thus replied:

"Your earnest appeals for my sympathy with your zeal for preaching the blessed Gospel were hardly needed. You deceive yourself, and are in danger of deceiving others, if you suppose that I wish otherwise than for the very largest extension of the exercise of your excellent gifts in that vocation. The rector of a congregation, possessed of a large commodious church in the heart of our great city, and of ample revenues and blessed with a kind and zealous vestry, can be at no loss for opportunities of proclaiming the Gospel of salvation, nor hindered in his work of preaching by anything but the limits of his own physical ability. You perfectly know that if you were to open Christ Church for daily morning and evening service, and on every occasion take the opportunity to preach awakening sermons, you would have not only my warm approval, but my zealous co-operation, were it desired. How, then, can you charge me with striving to limit your liberty to preach the Gospel, merely because I fail to perceive the necessity of its being preached in Eutaw St., by the Rector of Christ Church in Gay St.? There are parts of our city lying much nearer than Eutaw St. to the sphere of your especial responsibilities and duties as a minister of this Church, in which I most earnestly wish that your zeal might lead you more frequently to preach the Gospel, and should heartily rejoice in your making efforts to extend the Church: for instance, the very large section of our city lying northeast of Christ Church, rapidly growing and already densely populated, but as yet a mere wilderness as regards our form of doctrine, discipline, and worship, and very scantily provided for by any form of Christian public ministrations. There, or in the dark recesses of Potter or Orleans Streets (still nearer Christ ch.), I could understand and admire the aggressive zeal which should labor in season and out of season in preaching the word; but in the precincts of the Park, almost within a stone's throw of a Protestant Episcopal Church, open twice every day for public worship, I own I am at a loss to perceive any such extraordinary call for your ministrations as you seem to find pressing upon your conscience."

Here was not "expressive silence," but "honest speech." And what rejoinder did Dr. Johns make to this part of the Bishop's letter? Did he apologize for insinuating that the Bishop was disposed to hinder the propagation of the truth; for *candidly confessing the existence of a sorrow* that in preaching the Gospel he had not the Bishop's full and cordial approbation? Not at all. Instead of candidly confessing that he had had no cause for sorrow on this account, he says to the Bishop in a P. S. to his last letter, "In reply to your allusions to daily services, Potter st., &c., ... allow me to say, that Christ ch., its assistant minister and Rector have seven services each week, besides other meetings for prayer and benevolence, and counts about 400 visits by its clergy, each month. *Surely this is a full report of duty.*" This, it must be "confessed," is an odd mode of replication, and it presents a most curious *finale* to the protracted correspondence. My dear sir, says the Bishop, your officiating in Eutaw St. under the contemplated circumstances will, in the judgment of your Diocesan and many others, be injurious to the interests of true religion. Let me ask you, then, to refrain. My dear Bishop, says the Doctor, I cannot follow your advice now. To do so, would be injurious to the interests of true religion; and my heart is full of sorrow that I cannot have the approval and co-operation of my ecclesiastical superior in preaching the Gospel. You are mistaken, says the Bishop; go to the destitute parts of our city, go out into the highways, go to the dark recesses of Potter and Orleans streets, and you will have my full approval, and assistance, if desired. The word of God is not bound, and I will not attempt to limit it. Do not sorrow for me. As to Potter St., &c., replies the Dr.—the Rector of Christ Church in Gay St., his assistant minister and the congregation have enough to do without going there.—Our report of services in Christ Church would be a *full* report of duty! (Here endeth the correspondence.‡)

The reader will see, says the S. Churchman, that Bishop's W's claim was not sustained by the Standing Committee of Maryland. It would be more accurate to say that the Standing Committee "expressed sufficiently decided views of such a course as that which" Dr. J. had "deemed it right to take," but that no "*action*" concerning him was "resolved on or advised."—With this, however, the present writer has nothing to do. His object in publishing his article of March 6th, was to show how a canon of the General Convention had been violated by one of the so-called Evangelical Clergy, and how enormously absurd it was for men styling themselves Evangelical, to make an exhibition of unity while they were grossly Sectarian—disunited in heart and doctrine. He can only express the regret that Bishop W., after ascertaining that Dr. J. (who had given him, the Bishop, to understand, that he would "control the service" in Eutaw St., "by using the book of common prayer,") had not performed the morning service "as established by the authority of the General Convention," did not lay *this* fact before the Standing Committee.

As the readers of the "Churchman" may desire to know on what ground the Bishop acted in opposing "sectarianism," the greater part of his first letter is here subjoined:

"In view of the publicity of this announcement [respecting the Week's Meeting] I feel bound, in official duty, to call your attention to the fact that the combination of the ministry of P. E. Church with that of other denominations of Christians in such a series of consecutive services, held in a place of worship, and conducted under a religious authority not recognized by the P. E. Church, is, in the judgment of the Bishop, and a very large majority of the Clergy and Laity of this Diocese, injurious to the true interests of religion, and not in accordance with the laws and usages of the Church.

As the representative of that large majority of your brethren, then, I respectfully and affectionately request you, and in virtue of my office earnestly admonish you, not to give occasion of offence to your Bishop and to a large proportion of the Clergy and Laity of the Diocese, by such public services as that for which your name is announced in the morning's advertisement.

Your compliance with this request and admonition, will only occasion the relinquishment of an extraordinary and unobligatory exercise of ministerial gifts, while it will contribute largely to the peace and good order of our common household, and take away a cause of much dissatisfaction to many of your brethren."

Melancthon.

April 20, 1852.

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* Four letters on each side. After the 4th, the main subject is supplanted, and the larger portion of six columns is devoted to matters not connected with the proceedings in Eutaw st.

† "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said Book." As the opinion of the Rev. Dr. Hawks may be respected by some of the correspondents of the Prot. Churchman, I will repeat his words: "Some of the clergy have [in some instances] felt themselves at liberty even before the sermon to use only such portions of the morning or evening service as they pleased." "But as 'established by the authority of the General Convention,' no clergyman has a right to violate the rubrics, for they also are established as part of the Book."

‡ The last lines of the P. S. touch upon another topic, the Bishop's failing to visit Christ Church. If the Bishop chose to reply, several columns more might be written and printed for the edification of the readers of the P. Churchman.

For the Churchman.

Mr. Editor:

I have clipped the following notice from the "Christian Intelligencer," the Dutch Reformed paper of your city. It may edify some of your readers in Connecticut, and help the digestion of those contributors to the P. Churchman, E. Recorder, &c., who eschew Connecticut Theology, however disguised by condiments, and warmly advocate the establishment of a new "Evangelical Review." If the Dutch may be regarded as impartial judges, the Connecticut Review does not, in the judgment of impartial men, sustain "lofty prelatical notions," such, for instance, as are exhibited in practice, if not in theory, in Ohio, Massachusetts, and Delaware; nor does it uphold "exclusive pretensions," as did the two Bps. Moore, Bps. Seabury, Jarvis, Hobart, Kemp, Croes, Dehon, Bowen, and Ravenscroft. It has been read by the Dutch "almost from its commencement," and its "spirit and aims" are "evangelical." I know not what influence the review in question may have exerted "*in the neighborhood*" of the College and Theological Seminary at Hartford; but whatever it be, I cannot but hope that, notwithstanding its omissions and short-comings, this quarterly of the Church will have a more extensive circulation than heretofore, among both the Dutch Reformed, and "Evangelical" Episcopalians. Q. P. O.

The Church Review and Ecclesiastical Register for January, 1852, published in New-Haven by George B. Bassett, and in New-York by Stanford & Swords, 137 Broadway, is a most ably conducted religious quarterly, and contains a great amount of well-written articles and biblical information of vast importance to the student and divine. Those of anti-Episcopal predilections who look into it for lofty prelatical notions and exclusive pretensions, will be agreeably disappointed. We have read it almost from its commencement, and are glad to be able to speak of its evangelical spirit and aims. The present number has five extended articles. The first is on the "Value of the Christian Fathers," and handles Dr. Nevin rather severely in certain places, showing that his information is most generally at second-hand, and by no means always correct. The whole article is written with ability, and shows much research. The second is on Haliburton and Hildreth, and the North American Review, and goes deeply into the ecclesiastical history of the Colonies. The third is on the American Episcopate before the Revolution, and brings before us a number of old, rare, and valuable works. The fourth is on the Church Lands in Vermont, and is probably from the prolific pen of Bishop Hopkins. The paternity of the fifth is perfectly cognizable from its prosody and inverted diction. It is a tribute of respect to the memory of a most worthy and revered minister of Christ, Dr. Croswell, who died so suddenly, some months ago, in Boston. This article is about half poetry and half prose; and not all to our taste, although the subject we revere.

THE CHURCHMAN.

NEW YORK, MAY 1, 1852.

☞ In answer to many inquiries, we beg leave to say that no change has taken place in the editorship or proprietorship of this paper and that it will continue exclusively under the direction of the present editor, as heretofore.

Necessity of a Court of Appeals in the Church.

In our last we offered a few hasty thoughts on this subject, which strikes us as of immense moment in the present state of the Church. We find, with much pleasure, that many judicious friends both of the clergy and laity, express their concurrence in our view of the necessity of the measure, and of its deep importance to the future welfare of the Church. We shall, therefore, continue our observations, and shall be glad to receive additional light from the contributions of able and learned correspondents who take an interest in the improvement of our judicial system.

We pointed out, in our last, some of the abuses to which our present system is exposed, and the great injury which must arise from a vindictive and bigoted Bishop—an incompetent or packed court—an unrighteous and illegal sentence. It may be said that there is no reason to anticipate evil, and that such imaginations are unworthy of the sacred character of the Church and its officers. We wish that facts incontrovertibly favored this assertion, and should rejoice in it with all our heart. With Massachusetts, however, full in our vision, we cannot profess unconcern or hopefulness. The same spirit of intolerance and persecution which effected the temporary suspension of one unoffending Presbyter, may be directed in turn to the destruction of every Clergyman in the Diocese, who does not submit his conscience and faith to the direction of the Diocesan. The same "godly work" (we use the cant of Puritanism for the moment) may be zealously carried on in other dioceses; and the same zeal for the defence of that fell system may lead an ecclesiastical court to declare that no teaching shall be tolerated which does not come *down* to that standard. And this decision being *final* when adopted by the Bishop, it is virtually in the power of *three* clergymen to change our whole system of doctrine and discipline by the convenient process of a usurped legislative authority. If they can forbid a practice of their own mere motion because it seems "dangerous" to them, they may in like manner, forbid the preaching of any particular doctrine, which may assume the same formidable appearance when viewed through a peculiar sort of ecclesiastical magnifiers. The magic word "Court," endues the unit with an omnipotent, infallible power, which is not ascribed to the fractions separately. In a Diocese of two hundred and fifty Clergymen, five must be selected to form the Court, and if they all assemble, three may be on one side and two on the other; the two may far outweigh the three in point of standing and learning; yet as the majority must rule, the opinion of the former must stand as the decision of the court. It may contravene the teaching of a whole host of worthies, the Hammonds, the Taylors, the Bulls, the Waterlands, the Jones's of our parent Church, and be drawn from the bitter waters of Geneva, or the muddy fount of German Rationalism. It may contradict the obvious language and spirit of the Prayer Book in the grossest manner, and out. Gorham Gorhamism itself, by its perversions and dishonesty. Yet the Bishop may adopt it as his own, because it suits his schemes, or squares with his private notions, and it is made *the law of the Church* in that Diocese!

There are thirty Dioceses in the Church and each one may claim the same right. Where the Presbyters are few the very same members will of necessity be chosen on every court, and their peculiar views thus become virtually the law of the Church. In other Dioceses where the number is greater, the same inconvenience will result, if a weak and intolerant Diocesan unscrupulously exercise his privilege of nominating the same individuals on every court. No doubt it would be very improper to do so, but when an end is to be gained, some minds care very little for proprieties. We are showing the miserable condition of our present ecclesiastical code, and the little protection it affords against the devices of tyranny and the projects of unscrupulous men in high places. We have a right to show what *may be done* by such, that the evils may be guarded against by prudent legislation. We have a right to point to what *has been done*, as fore-shadowing the worse things yet to come. Evil as is the pre-eminence which the Diocese of Massachusetts has obtained for the outrageous violation of law and justice which has been committed, we do not apprehend that the extreme limit in that direction has yet been reached. From the rumors which have come to our ears, some more, some less publicly, we anticipate still more startling developments of the bigotry and frenzy of a certain party in the Church. It is high time that sound Churchmen should understand what is to be done and who are to do it; and take measures for their common safety against the machinations of their enemies. To connive at any gross violation of Christian duty and Church law, because it has been committed in another diocese and apparently has no immediate bearing on our own interests, is base and unmanly. If even a Heathen poet make one of his characters declare "whatever concerns my fellowmen concerns myself," much more ought those to share each other's woes and bear each other's burdens, who are bound together in the mystical unity of Christ's Church—who hold the same great doctrines of the one faith, and defend them against adversaries from without, and the more bitter foes found in their own household.

We should advocate the establishment of an appellate system, were there no immediate cause for its provision. The code of doctrine and discipline should be uniform in all important points throughout the whole extent of the Church. Minor points might be left to vary, according to the regulations in different Dioceses. We know that in these United States the greatest difficulty and confusion are caused by the numerous State Courts, and the opposite decisions which they give on the same question of law. The same may be apprehended in the Church, if each petty court can make a decision for itself, in the gravest matters of doctrine, and if, when adopted as the judgment of the Diocesan it becomes final. There will, in time, be as many separate systems as there are dioceses. What is lawful in one, will be unlawful in another: what in one is reverentially regarded and devoutly practiced, will in another be punishable by severe penalties.

If, too, the principle be established that in such cases a clergyman is responsible to one Diocesan for the acts done by him under the authority of another, the confusion and difficulty will be abundantly increased. A man may be brought up for acts done years and years ago—acts unquestionably authorized at the time, but since determined to be unlawful in the dogmatical plentitude of some Episcopal dignitary, aided by the convenient pliancy of an ingeniously selected Court. If such a one chooses to present, try, and sentence him, who shall gainsay him, or interfere to check the triumph of tyranny?

That question is now waiting its solution, and is felt to be a perplexing one. The maxim of Blackstone, that wherever a wrong has been committed, the law of the land affords a remedy, does not apply to the law of the Church. Wrong upon wrong has already been perpetrated, and her children still slumber and sleep. Puritan hands assail her most devoted and most laborious prelates, and the great body remains inert and passive. Every encouragement is offered for the children of faction to assail and destroy in detail, the advocates of Church principles, while these sit tranquilly looking on, and say that the blow shall not come near them. But we ask how they will get along when the devices of their enemies have made the desired progress; when the leading members of the Episcopal Bench have been silenced or deposed, when the wolfish rage of factious hate, having glutted itself with the blood of Bishops, looks round for Priests and Deacons to satisfy its appetite. When some sham charge is made against them, and they find themselves arraigned, convicted and sentenced in a breath, they will perhaps wish they had been a little more watchful and a little less selfish at the beginning of the trouble.

With respect to the mode of appeal, the following suggestion seems worthy of consideration. If the plan of the Bishop of Western New York should be adopted, dividing the Church into Provinces—the appeal might lie in suitable cases from the decision of the individual Bishop to the Bishops of the Province, sitting in Synod or Council; and from them in important cases to the House of Bishops, at their triennial meeting in Convention. This would ensure that deliberation and calmness so essential to the due administration of justice, and would be in accordance with the provisions of the laws of the State and General Governments. We find that the late events have produced a decided change for the better, as to the institution of appellate Courts, and that many who doubted, and even opposed, now warmly support it. If this right of appeal be denied, however, it is infallibly certain that the matter will not remain where it is. The aid of the Civil Courts will be invoked to restrain the malice and cruelty of Bishops and Standing Committees who make it their business to ruin and destroy per *fas et nefas*. It is, for instance, perfectly justifiable for the Rev. Mr. Prescott to take the opinion of the Supreme Court of Massachusetts, as to the legality of Bishop Eastburn's proceeding, by which he is prevented from employing his zeal and talents in the sacred profession to which he has devoted himself. It is perfectly justifiable in him to take the opinion of a Boston jury, whether any men, acting as a Standing Committee, have the right, by a cunning fiction, to charge him with "immoral conduct," without a shadow of proof to sustain the charge, as the words would be understood by every plain and honest reader. Appeals to Civil Courts are not unknown in the Mother Country, where there are regular Courts ecclesiastical, and an intricate code of Ecclesiastical law: there are many on this side of the Atlantic who will protect themselves beneath the ægis of the civil law, against the *odium Theologicum*, should need arise.

The New York Ecclesiological Society.—The regular quarterly meeting of this Society was held at St. Paul's Sunday School Room, on the evening of Monday, the 19th April, the Rev. President of the Society being in the chair. Owing to the inclemency of the weather, and the fact that the meeting had been twice postponed, the attendance was small, and the reading of the regular paper and the greater part of the Committee's report, was postponed until the annual meeting, which was appointed to be held on the evening of Monday, the 10th of May.

The elections of members by the committee were confirmed by the society.

This meeting of the society was richer in its specimens of *work* exhibited, than any other previous meeting has been. A beautiful Altar Cloth of Green Velvet was shown, made for a church at the South. A rich and beautiful floriated cross was worked upon the frontal, and an embroidered *Fleur-de-lys* border adorned the super-frontal. The colors of the fringe were white, yellow, crimson, and green. The whole was remarkably effective, and reflected great credit upon the lady who has that branch of work under her charge.

A Chalice and Paten, of silver parcel-gilt for the same church in North Carolina, were also shown, and beside them, a number of pieces of plate, the special gifts of pious individuals to the Altar in their parish church. These consisted of two Flagons, an Alms bason, a Chalice and Paten, and a large Paten for consecration. They are all of them the finest vessels of their kind yet produced on this side of the water. The Chalice and Paten, besides being parcel-gilt, were richly adorned with enamels by the accomplished workman who has done the engraving and enamelling for the English Ecclesiological Society for several years, but has now emigrated to New York. The Rector of the parish for which this plate is designed, without mentioning names, communicated the private history of the presentation of each of the pieces by members of his parish. One lady had long intended to give the whole of the Altar-service, and of a very costly description; but had been prevented by unforeseen embarrassments in her husband's business. The flagons were given by a widower as a memorial of his departed wife; and he intended furnishing also a richly ironed oaken chest in which to keep the set. The alms bason was given by an unmarried gentleman, who regularly calls at the end of the week, to make his offering to God according as his business has prospered during the week. The chalice and paten, with the larger paten, were given jointly by a gentleman and his wife, under circumstances which commend themselves for imitation by others of the faithful. He had determined to present her with some splendid diamonds, (worth more than one hundred dollars,) on the anniversary of their wedding-day, and had brought the brilliants home for her to look at and approve before actually concluding the purchase; when, at *her* suggestion, the diamonds were given up, and the amount proposed for them was *doubled* for these vessels to be devoted to the service of God's Altar. This is by no means the first, or the largest of similar offerings made by those same persons to the church. Facts like these tell their own story, both for priest and people.

Pugin's work on floriated ornaments was laid on the table, as the latest accession to the library.

The large rolls of Brass-rubbings, the fruit of a late visit to England, were also added to the stock already in the possession of the society, by the same liberal gentleman who had presented the others—Mr. Philip Pritchard. They will be exhibited at the Annual Meeting, on the 10th of May.

After some conversation and discussion on the matters brought before them, the society adjourned.

Case of the Bishop of New Jersey.—We learn that the presentment against Bishop Doane has been prepared, signed, printed, and *put into circulation*. The Banner of the Cross justly comments with great severity on this indecent procedure.—The partizans of the prosecuting trio attempt a justification, but it only shows their want of proper feeling. The *Christian Remembrancer*, speaking of this business, says:—"The whole thing is miserably transparent. It is a plot to crush Church principles. It is a direct conspiracy on the part of pledged partizans, against one whose chief fault is an uncalculating and imprudent carelessness in money matters, for the good of the Church. As such, we agree with Bishop Doane in denouncing the mode of the three associated Bishops." We give this quotation to show the keenness of vision of our English brethren in matters which deeply concern the honor and welfare of the American Church.

Rev. Dr. Vinton's Sermon.—We have given very copious extracts from this excellent discourse, both for the edification of our readers, and to compensate for the unintelligible version we gave of it from another paper. We were informed that a reliable report would appear in it from a competent hand, and inserted the one published without particular examination: the report sent by him, however, did not reach the office in time, and another was substitut-ed. We are sorry that our reverend brother should have been so travestied.

The funeral of the late Rev. Dr. Barry was performed on Friday afternoon, in the church which he had so long tended as Rector. The introductory sentences were read by Rev. Mr. McCurdy; the Lesson was read by the Assistant, the Rev. Mr. Bowden, and the funeral address delivered by the Bishop—a fervent delineation of the estimable character of his departed friend and father, as he styled him, and abounding in interesting notices of his early life. Among the pallbearers were the Rev. Drs. Moore, Creighton, Wainwright, Turner, and Ducachet. The church was filled to its utmost capacity by a sympathizing congregation, composed, not only of his own flock, but of the residents of the place generally, and a large number from New York and Brooklyn. The attendance of the clergy was quite large.

Fiction tried by Figures.—"He has impeded the growth of the Church, prevented persons from coming forward to be confirmed.—*William Halsted, Caleb Perkins, P. V. Coppuck, Bennington Gill.*

"To the great grief of many, and the injury of religion."—*William Meade, George Burgess, Charles P. McIlvaine.*

The number of persons confirmed, this year, 422,* is greater, by 132, than the largest number in any former year: being 290, in 1850.—*Official statement of the Bishop of New Jersey.*

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* Three parishes, yet to be visited.

Foreign Intelligence.

Since our last the *Asia* and *Franklin* have brought us a week's later intelligence.

The income of the French President has been fixed at 12,000,000 francs, and *ten* palaces are to be kept in order for him at the public expense. Louis Philippe with the same income, paid for it himself. But then there is a difference between the two, which we suppose fully compensates the nation for the additional expense.

The overthrow of Rosas by Urquiza has attracted the attention of England and France. Each government has sent out a special commissioner to negotiate commercial treaties with the newly liberated provinces.

Preparations for the Burmese war, are carried on with great vigor. The squadron of steamers from Bombay was got ready in four days.

The result of the New Jersey Convention had given great satisfaction in Ecclesiastical circles—and our exchanges give copious extracts from the report of the proceedings in the N. Y. Courier and Enquirer.

It seems certain that Parliament will soon be dissolved, and the most active preparations are making for the contest between Protection and Free Trade. The Anti-Corn Law League have raised £50,000.

We are glad to find that the special services for Lent have been very numerous this season, especially in London, and that the attendance has been unusually gratifying, both in numbers and devotion.

Dr. Cullen, the R. C. Archbishop of Armagh, has been nominated by the chapter, to the Archbishopric of Dublin by a large plurality—23 out of 54.—This is somewhat unusual, but the appointment will probably be confirmed by the Pope, as Dublin opens a wide field for Ultramontane influence and intrigue. The *Tablet* says that the dignity of Perpetual Delegate of the Apostolic See has already been conferred upon him. It is also said that he has been made a *Cardinal*.

A synodical meeting of the clergy of Cape Town was held on the 11th of November and two following days. Many important subjects came under discussion. On the question of the admission of the laity into the councils of the Church, they resolved that it was very desirable that the judgment of the laity should be taken in various matters of interest to the Church in S. Africa. The subjects of missionary operations among the heathens, marriage, and divorce, also came under consideration. The Synod made a dutiful and affectionate address to the Bishop, on his intended departure for England.

Diocesan Intelligence.

Episcopal Acts by the Bishop of New Hampshire at the request of the Ecclesiastical Authority of the Diocese of New York.

New York.—*Monday in Easter Week*, April 12, P. M.—In St. Peter's Church, Lithgow, the Bishop preached, and confirmed, (including one in private,) *five* persons. Evening prayer was said by the Rev. S. Davis and the Rev. Dr. Haight. The Rector, the Rev. H. Wheaton, read the Confirmation Preface.

Tuesday in Easter Week, April 13, A. M.—The Bishop consecrated St. Thomas's Church, Amenia. The instrument of Donation was read by the Rev. H. Wheaton, the minister of the Parish, and the sentence of Consecration by the Rev. Dr. Haight. Morning prayer was read by the Rev. S. Davis and the Rev. S. G. Hitchcock. The sermon was preached by the Rev. Dr. Haight. *Ten* persons were confirmed by the Bishop.

This church was built after a design of Mr. Upjohn's. It is a very chaste and beautiful structure; just what a country church should be. It is also completely furnished with Font Communion Plate, Books, &c., all in excellent keeping. For much of what has been here accomplished the Church, under God, is indebted to the zeal, devotion, and energy of the Rev. Mr. Wheaton, whose labors throughout this sectiou of the country are unremitting and most effective.

Wednesday, April 14.—In the Methodist Meeting House, in the village of Poughquag, in the town of Beekman, for the Parish of St. Mary's, the Bishop preached, and administered the Sacrament of the Lord's Supper, assisted by the Rev. Mr. Wheaton. Morning prayer was read by the Rev. Dr. Haight and Rev. Mr. Davis. At the close of the service the Bishop, attended by the clergy, the wardens, and vestrymen, and congregation, proceeded to the site of the church about to be erected, where he laid the corner-stone with the customary solemnities. Addresses were delivered by the Rev. Mr. Davis, who is missionary at large for the county, and the Rev. Dr. Haight. This is another of Mr. Wheaton's posts of labor where there is good pomise of success. The Church was early planted in this spot. In the Diocesan Conventions of 1793 & 1794 there was a lay delegate present from Beekmantown, but no church edifice has hitherto been erected.

E. In Zion Church, Wappinger's Falls, the Bishop confirmed, (including one in private,) *fourteen* persons, and delivered an address. Evening prayer was read by the Rector, the Rev. G. B. Andrews, assisted by the Rev. S. Hawksley. The sermon was preached by the Rev. Dr. Haight.

Thursday, April 15, A. M.—In the Church of the Holy Innocents, Fallsville, West Point, the Bishop preached, and confirmed *fourteen* persons, (including two confirmed in private.) Besides the Rector, the Rev. J. B. Gibson, the Rev. Messrs. R. Shaw, W. F. Halsey, and M. Wells, were present, and assisted in the services.

Friday, April 16, A. M.—In St. John's Church, Fort Hamilton, the Bishop held a special Ordination, and admitted to the Deaconate Mr. Edmund B. Tuttle. The candidate was presented by the Rev. Dr. Lewis, who also preached the sermon. On the same occasion the Bishop confirmed *fourteen* persons. The Rector, the Rev. M. Scofield, and the Rev. Dr. S. R. Johnson, and the Rev. W. Rudder took part in the services.

P. M. In St. Paul's Church, Flatbush, the Bishop confirmed *eleven* persons. Evening prayer was said by the Rector, the Rev. W. Rudder, and the Rev. Dr. S. R. Johnson. The sermon was preached by the Rev. M. Scofield.

Saturday, April 17, P. M.—In Trini[illegible] Rockaway, the Bishop confirmed el[illegible] Evening prayer was said by the Rev. B[illegible] the minister of the Parish; the sermon was preached by the Rev. Dr. W. L. Johnson.

First Sunday after Easter, April 18, A. M.—In Grace Church, Jamaica, the Bishop preached, confirmed *thirteen* persons, and delivered an address. Morning prayer was read by the Rector, the Rev. Dr. W. L. Johnson.

P. M. In St. George's Church, Hempstead, the Bishop preached, confirmed *fourteen* persons, and delivered an address. Evening prayer was read by the Rector, the Rev. W. H. Moore and the Rev. Dr. W. L. Johnson.

Tuesday, April 20, P. M.—In Christ Church, Manhasset, the Bishop preached, and confirmed *four* persons. Evening prayer was read by the Rector, the Rev. S. Cox, and the Rev. W. H. Moore.

Wednesday, April 21, A. M.—In St. George's Church, Flushing, the Bishop preached, confirmed *twenty-nine* persons, and delivered an address. Morning prayer was read by the Rector, the Rev. J. C. Smith.

P. M. In St. George's Church, Astoria, the Bishop preached, and confirmed *four* persons. The Rector, the Rev. T. R. Chapman, and the Rev. Messrs. J. C. Smith, and J. M. Waite, took part in the services.

Thursday, April 22, A. M.—In St. Thomas's Church, Ravenswood, the Bishop preached, and confirmed *nine* persons. Besides the Rector, the Rev. J. M. Waite, the Rev. Messrs. C. Reynolds, F. Peck, and R. I. Walker, assisted in the Services.

Friday, April 23, E.—In the Church of the Holy Communion, New York, the Bishop confirmed *twenty four* persons, and delivered an address. Evening prayer was read by the Rev. Dr. Muhlenberg, Pastor, and the Rev. E. Jones.

For the Churchman.

Western New York.—*Formation of a new Parish.*—The churchmen of Canajoharie, Montgomery Co, N. Y., being desirous of organizing themselves according to law, divine service was, for the first time, held by the Rev. I. L. Townsend of Cherry Valley, in the Lutheran house of worship, on the morning of Sunday, April 25th. A large, respectable and apparently interested congregation was present, to the most of which the service of the Church was a new thing.

This parish bids fair to organize under favorable auspices. Nearly forty families, many of them influential, have signified their intention to attend and support the worship of the Church. Notice was given that an election for wardens and vestrymen would be held on Wednesday, May 5th.

May the blessing of the Holy and Undivided Trinity rest upon this infant congregation.

Western New York.—*Bishhop De Lancey's Visitation.*—On Good Friday, April 9th, Bishop De Lancey visited St. John's Church, Canandaigua. Prayers and the preface were read by the Rev. Mr. Beach, the Rector of the Parish, and the Bishop preached, and confirmed seventeen persons, to whom he delivered an address.

On Saturday, the 11th, the Bishop officiated in St. James' Church, Batavia. In the morning, the Rev. Mr. Stanley, of Pulaski, read prayers, assisted by the Rector, the Rev. Dr. Bolles, who read the Creed and Litany. The Bishop preached, and administered the Holy Communion, assisted in the distribution of the elements by the above-named clergymen.

In the afternoon prayers were read by the same, and the Bishop preached, and confirmed twenty-seven persons, to whom he delivered an address. The Confirmation Preface was read by the Rector, and a large congregation attended the services.—*Gospel Messenger.*

Maine.—*Episcopal Acts.*—On Tuesday, in Easter week, the 13th inst., at St. Mark's Church, Augusta, the Bishop admitted Daniel Coney Weston, A. M., to the Holy Order of Deacons. Morning Prayer was read by the Rev. Professor Goodwin, assisted, in the lessons, by the Rev. Mr. Murray. The sermon on St. Luke ix. 2. was preached by the Bishop. The Candidate was presented by the Rev. Mr. Burgess; and the Rev. Mr. Goodwin was also present. A numerous congregation attested their interest in the services and in the Candidate.—*Christian Witness.*

Massachusetts.—*Charlestown.*—The Bishop of the Diocese confirmed at St. John's Church on Thursday evening, April 15th, thirteen persons.—*Christian Witness.*

Connecticut.—*Episcopal Services.*—The Spring Visitation has been continued as follows:

On the afternoon of the Tuesday before Easter, April 6th, Bishop Williams preached, and confirmed ten persons in St. James' Fair Haven.

On the morning of Wednesday, April 7th, he preached, and confirmed fourteen persons in St. Mary's Parish, Milford; and preached again in the evening.

On Thursday afternoon, April 8th, he preached, and confirmed thirteen persons in St. Peter's, Monroe. In the evening he preached in St. John's, Bridgeport.

On Good Friday morning he preached in St. John's, Bridgeport; and in the afternoon officiated and delivered the Address at the laying of the corner-stone of Christ Church, in that city. The Rector of the parish, and the Rev. Messrs. Coit and Cornwall, took part in the services; and there were also present the Rev. Messrs. Huntington and Paddock. A large concourse of people attended the services.

On Easter-even, at the Mission in Thompsonville, he preached, and confirmed thirteen persons.

On all the above-mentioned occasions of Confirmation, he addressed the candidates.

On Easter Sunday, in Christ Church, Hartford, Bishop Brownell confirmed twenty-six persons. Bishop Williams addressed them; and in the afternoon preached in St. John's Church.—*Calendar.*

New Jersey.—*Episcopal Services.*—On Wednesday 14, (in Easter week,) in St. Paul's Church, Camden, the Rev. Messrs. Ogilby, (of the diocese of Pennsylvania,) and Mackie read morning prayers, and the Bishop confirmed five, making, with one in private, *six* persons, and administered the Holy Commmunion, the Rev. Mr. Smith reading the Epistle, and the Rector elect, the Rev. Mr. Lybrand, assisting. The Rev. Mr. Bartlett was present. In the afternoon the Rev. Mr. Smith read prayers, the Rev. Mr. Lybrand catechized the children, and the Bishop examined them.

In the evening, in the temporary Chapel of St. John's Church, Camden, the missionary, the Rev. Elvin K. Smith read prayers, and the Bishop preached, and confirmed four, making, with two in private, *six* persons.

On Thursday, 15, in Grace Church, Haddonfield, the Rev. Mr. Smith read morning prayers, the Rev. Mr. Bartlett, the minister elect, catechized the children, and the Bishop examined them, preached, confirmed *two* persons, and administered the Holy Communion.

On Friday, 16, in the Church of the Ascension, Gloucester city, the Rev. Mr. Ogilby read morning prayers, and the Bishop baptized the Rector's infant son, examined the children after they had been examined by the Rector, the Rev. Mr. Bartlett, preached, confirmed *fourteen* persons, and administered the Holy Communion, the Rev. Mr. Lybrand reading the Epistle. The Rev. Elvin K. Smith was present.

On Friday afternoon, 16, in St. John's Church, Chew's Landing, the Rev. Mr. Smith read prayers, and the Bishop preached.

In the evening, in the Court house, at Woodbury, the Rev. Messrs Bartlett and Smith read prayers, and the Bishop preached. The Rev. Mr. Stratton was present.

On Saturday, 17, in St. Peter's Church, Berkeley, at Clarksborough, the Rector, the Rev. Mr. Stratton, read prayers, and catechized the children, and the Bishop examined them, preached, confirmed *three* persons, and administered the Holy Communion, assisted by the Rev. Mr. Smith.

In the afternoon, the Bishop laid the corner-stone of St. Stephen's Church, Mullica Hill. The Rev. Messrs. Boggs, Stratton, Smith, and Allen, (of the diocese of Pennsylvania,) were present.*

In the old St. Stephen's Church, at Mullica Hill, on Saturday afternoon, the Rev. Mr. Boggs read prayers, and the Bishop preached, and confirmed *one* person. The Rev. Messrs. Stratton, and Smith, and Allen, (of the diocese of Pennsylvania,) were present.

On Sunday, 18, (after Easter,) in St. Thomas's Church, Glassborough, the Reverend Mr. Mackie read prayers, and the Bishop preached, and administered the Holy Communion.

In the afternoon, in Trinity Church, Swedesborough, the Rev. Mr. Boggs read prayers, and catechized the children, and the Bishop examined them.

[illegible] e evening the Rev. Mr. Otis read peayers, [illegible] Bishop preached, and confirmed *five* per[illegible] e Rector, the Rev. Mr. Boggs, reading the [illegible]

[illegible] STONE LAID.—Saturday, April 17th, the [illegible] e of the new St. Stephen's Church, Mul[illegible] J., was laid by the Rt. Rev. George W. [illegible] D., with appropriate ceremonies and an [illegible] address. There were present on the occasien the Rev. Thos. G. Allen, of Philadelphia, Rev. Edward B. Boggs, of Swedesborough, Rev. Samuel C. Stratton, of Clarksborough, and the Rev. Elvin K. Smith, of South Canada. After these services were concluded, the Bishop and the Clergy met with a respectable congregation in the old frame edifice. Evening service was performed by the Rev. Mr. Boggs, and the Bishop preached a truly impressive sermon on the text, Luke xiv. 11: "And they all with one consent began to make excuse."

After the sermon the Bishop administered the rite of confirmation.

An effort is now being made to rear up this building to its completion. The congregation is feeble, and they must look abroad for aid to enable them to accomplish their much desired object. Contributions will be thankfully acknowledged if paid to Wm. S. Mallett, Warden of the Church, Mullica Hill, or the Rev. Thomas G. Allen, Philadelphia, or the Editor of the Banner of the Cross.—*Banner.*

Wisconsin.—On the fifth Sunday in Lent, in the Chapel of Nashotah House, the Rt. Rev. Dr. Kemper ordained as deacon Mr. Henry M. Strong, late a Presbyterian Minister. The Candidate was presented by the Rev. Dr. Adams.—*Banner.*

Indiana.—On the 26th of March the Bishop of the Diocese visited St. Mary's Church, Delphi, (a vacant parish) read prayers, and preached in the evening; and on the 5th Sunday in Lent read prayers and preached in the same church, morning and evening; on the former occasion administered the Sacrament of the Lord's Supper, and on the latter, the rite of confirmation to *one* person.

On the evening of Palm Sunday, April 4, the Bishop administered the rite of Confirmation to *nine* persons, in St. John's Church, La Fayette.

On Thursday, April 8, the Bishop read prayers and preached at Romney; and proceeded the same evening to Crawfordsville where he confirmed a sick person in private. The next day, Good Friday, he preached, morning and evening in St. John's Church, Crawfordsville, and on the latter occasion administered the rite of Confirmation to *ten* persons, making in all for that parish *eleven* persons.

For the information of the clergy of the diocese, and others who may have occasion to correspond with him, the following arrangements for the continuance of the Spring Visitation are subjoined:—

APRIL.

25. 2d. Sunday after Easter. St. John's Church, La Fayette.
27. Tuesday Evening. Trinity Church, Logansport.
29. Thursday Evening. St. James's Church, Peru.

MAY.

1. St. Philip and St. James, evening. Trinity Ch., Fort Wayne.
2. 3d. Sunday after Easter. " "
4. Tuesday Morning. St. Mark's Church, Lima.
5. Wednesday Evening St. John's Ch., Bristol, (Ordination.)
6. Thursday morning. " " "
6. " evening. " " Goshen.
7. Friday afternoon. " " Elkhart.
8. Saturday evening, St. Paul's ch., Mishawaka.
9. 4th Sunday after Easter, " " "
10 Monday afternoon, " " South Bend.
11 Tuesday evng, Trinity Ch., Michigan City.
12 W'dn'sday, " " "
13 Thursday, " " "
14 Friday evening, St. Paul's Ch., La Porte.
15 Saturday " " " "
16 5th S'nd'y aft'r Easter, St. Paul's Ch., La Porte. (Ordination.)
20 Ascension day, St. John's Ch., La Fayette.
23 Sunday after Ascension, St. John's Ch., La Fayette.
27 Thursday " " Christ Ch., Indianapolis, (Convention.)—*Banner.*

New Publications.

The North British Review, for February, has been republished by Messrs. L. Scott & Co. It is an excellent number. 1. The Works of John Milton—well written and appreciative; 2. New Zealand—an able sketch of the use and progress of that nascent colony; 3. Carlyle's Life of Sterling—many good points and just observations; but Mr. Carlyle's ribaldry and blasphemy are, we think, far too tenderly dealt with; 4. The Geology of the Surface and Agriculture—instructive and comprehensive; 5. The Literature of the New Testament—is treated of in a devout spirit, and some modern hypotheses are justly dealt with; 6. The Arctic Searching Expedition—will be read with interest notwithstanding the frequency of the topic; 7. Memoir of Bp. Copleston—to this prelate is assigned the evil reputation of forming the school of Whateley, Arnold, and Hampden; 8. Taylor's Wesley and Methodism—affords scope for a highly eulogistic review of that individual; 9. Progress of Popular Education in Great Britain—useful for understanding the present state of the question; 10. France, in January, 1852—discusses the question whether France is fitted for a Representative form of Government, and makes out a strong case in the negative.

The *March* number of Blackwood contains:—1. Miss Mitford's Recollections—very agreeable reading; 2. Struggles for Fame and Fortune—concluded; 3. Sketches from the Cape [of Good Hope;] 4. My Novel, (continued;) 5. English Administrations; 6. Tibet and the Lamas—well treated; 7. Forest Life in Canada West; 8. The Reform Measures in 1852—a caustic showing up of Cobden & Co. We have also received the *April* number.

Tales and Traditions of Hungary. By Mad. Pulzkey.—Redfield, N. Y.—Are agreeably told, and have a wildness and romance, partly Oriental and partly Norse. The lady writes with astonishing facility in English.

The Book of Ballads. By Bon Gaultier (Redfield)—Contains some capital burlesque imitations of the leading poets of the day, and is the best thing of the kind after the famous "Rejected Addresses."

An Historical Account of St. Thomas, W. I. By John P. Knox, the Reformed Dutch Pastor in that Island, is very neatly written and gives very interesting information concerning its history, climate, and growth. As St. Thomas is much resorted to by Americans, this publication is very seasonable. Incidental notices are given of St. Croix and St. Johns, especially the Slave Insurrection in the former. We are glad to find that the Church is making great headway in St. Thomas. C. Scribner, Publisher.

The Hand Book of the English Language. By R. G. Latham, (Appletons.)—Is a compact and skilful abridgement of his celebrated Work on the English Language. It contains all the *results* of his profound investigations on the subject, and is an admirable book for acquiring a thorough and satisfactory knowledge of its history and fundamental principles, with its construction, and the various changes it has undergone. When thoroughly mastered, those, who have time and opportunity, should obtain the larger work, where the process is detailed by which the results are arrived at.

Harper's Monthly Magazine for May commences with a continuation of *Rudolphus*, by Abbott, and displays admirably his facility and skill in the composition of stories for youth. The Life of Napoleon is also continued, with Bulwer's 'Novel,' and *Bleak House* by Dickens. The editorial on "Mental Alchimy" is sound and seasonable. Punch affords some of his amusing *leaves*. There is the usual "Summary of Events," Domestic and Foreign, Literary Notices, and numerous articles we have no time to enumerate.

The *British and Foreign Medico-Chirurgical Review* for January, published by S. S. & W. Wood. Among the articles are Reviews of Paget on Tumors, DeClaubry on the Epidemics of France—Diseases of the Respiratory Organs—Health of Cities—Anæsthetic Agents—Cooper's Lectures on Surgery—Philip's Lectures on the Pharmacopœia—Kolliker's Microscopical Anatomy—and a host of minor notices of books and surgical operations.

The 18th number of Mayhew's *London Labor and London Poor*, contains a good account of the manner in which the streets are *kept clean* by "*orderlies*" and other functionaries. We wish the Corporation of this dirtiest of all cities would study the book, and get some practical wisdom for the benefit of their constituents.

Bishop Southgate requests that, after the 1st of May, all communications for him may be sent to Boston, Mass.

Errata.—In the article of W. last week for *crosses*, line 30th, read *copes*. In line 123, for *the* read *this*.

CLERICAL CHANGES.

The Rev. Robert B. Fairbairn from St. John's ch. Stillwater, N. Y., to St. Andrew's church, Providence, R. I.

The Rev. Wm. O. Lamson having resigned the Rectorship of the Church of St. John the Evangelist, Stockport, and returned to New York, may be addressed at No. 279 Hudson street.

Rev. J. Pinckney Hammond of Maryland, to St. Ann's church, Morrisania, Westchester county, N. Y.

Rev. W. C. French, from St. Peter's church, Delaware, to St. John's, Worthington. His P. O. address continues for the present at Columbus, Ohio.

Rev. D. D. Flower has removed from Matagorda, Texas, to Florence, Alabama.

Rev. Jos. Jno. Nicholson to Grace church, Waterford, N. Y., after the 1st May next.

Rev. J. Hoit Coit has resigned the rectorship of St. Stephen's Parish, Harrisburg, and returns to his old Parish at Plattsburgh New York.

Rev. B. W. Whitcher has accepted the charge of St. James' church, Theresa, and St. Peter's church, Redwood, Jefferson county, W. N. Y.

Rev. S. K. Miller, from Grace church, Waterville, to Christ church, Pomfret, Conn. Mr. Miller is also to succeed the Rev. Dr. Park, in the charge of the family school, known as Christ Church Hall.

Rev. R. K. Nash, of Worthington, to the newly organized Church at Bellevue, O.

Rev. Dr. Schroeder, of N. Y. city, to St. Thomas' church, Brooklyn.

Rev. Richard F. Cadle to East Berkshire, Vt.

Rev. W. D. Corbyn has removed from Boonville, Missouri, to Columbus, Mississippi, and taken the Rectorship of St. Paul's Church in that place. Direct accordingly.

Rev. Walter E. Franklin has resigned the charge of St. Thomas' Church, Newark, Delaware, and removed to Wilmington.

The Rev. James Moore, late Rector of St. Peter's Church, Ellicott's Mill, Md., having received and accepted a call to the Rectorship of Somerset Parish, Somerset County, requests that his letters and papers may be directed to Princess Anne, Somerset County, Md.

The Rev. John Steinfort Kidney, of Salem, New Jersey, requests that letters, &c., be addressed to him at Saratoga Springs, New York.

The Rev. J. Sandels, from Williamsport to Clarksville, Tenn.

Married.

At Trinity Church, N. Y., on Thursday, April 22nd, by the Rev. William Walton, John Graham Storm, to Gerardine, fourth daughter of the late Rear Admiral Walton, H. B. M. Navy, all of this city.

On Thursday, April 22, in the Church of the Holy Communion, by the Rev. Dr. Muhlenberg, Dr. J. Smith Dodge to Miss Almira Burger, all of this city

Died.

In Boscawen, N. H., April 2d, Mrs. Ellen Brewer, wife of Rev. D. R. Brewer, Rector of Trinity Church, Newport, R. I.

On Tuesday, April 20th, at Jersey City, the Rev. Edmund D. Barry, D. D., rector of St. Matthew's Church, aged 75 years.

We copy an obituary notice of this venerable and exemplary clergyman from the *Daily Telegraph*.

This venerable clergyman was the son of William and Mary Barry, and was born at Kinsale, [in 1777] in the Kingdom of Ireland. His earlier studies were prosecuted under an able but severe master in charge of the Academy at Youghall, and in 1796 he was entered as a fellow commoner at Trinity College, Dublin.

Our readers will remember that the years 1796 and 97 were marked by great political agitation in Ireland, until in '98 the disaffection and discontent, caused by the severity of the English rule, broke out into open rebellion, which ended, however, most disastrously for those who attempted to effect a revolution; some of Ireland's best and bravest sons were driven into exile, and some shed their blood upon the scaffold.

Among the number of those who put forth their exertions to disseminate more liberal sentiments, and to lessen the severity of the stern laws passed by an English Parliament, in which Ireland was scarcely represented, was Mr. Barry, who had held a high rank in College for learning and industry. The fact that such a society was in existence came to the knowledge of the authorities, and Mr. Barry was summoned before the Lord Chancellor, and ordered to betray the names of his associates.

To such an order, he, as a gentleman and man of honor could make but one answer, and therefore the charge of contumacy was preferred against him; he was obliged to leave College, and abandon all those hopes which his previously successful career had warranted him in indulging. As a last resource, he determined to come to this country, and trust to his classical attainments for his support.

He began his career as a teacher on Staten Island, where he remained fourteen months; from thence, having accepted an offer from the Trustees of the Academy, he removed to Elizabethtown in October, 1800, where he remained until June, 1803.

He was at this time ordained Deacon by the Rt. Rev. Bishop Moore, and called as assistant minister of the French Church in New York; at the same time he took charge of the Protestant Episcopal Academy in that city, which position he occupied for thirteen years. He then removed to Baltimore, where he remained several years in charge of a similar institution. After his return to New York, in 1824, he again established a flourishing Academy, the duties of which he continued to discharge until advancing years and the solicitations of his family induced him to withdraw from the position of an instructor of youth, which he had so long and so ably filled.

His connection with Jersey City began with its very infancy, when as yet there were few inhabitants and no place of worship. He was in the habit of crossing the river every Sunday, to minister to the scattered few who resided there, which labor of love he steadfastly persevered in until his removal to Baltimore. On his return to New York his thoughts—(to quote his own words, addressed to the writer of these few lines)—immediately reverted to the scene of his former efforts, and he regretted to find almost all traces of his former toil well nigh obliterated. But with calm, conscientious steadfastness he again addressed himself to the work and in the course of a few years he gathered together a congregation, and by his own personal efforts throughout his large circle of his friends, he built the church in which for thirty-four years he has ministered, and which we trust will long stand as a monument and memorial of his Christian zeal, his untiring energy, and his unwavering faithfulness. As an instructor of the young, for which his courtesy and gentlemanlike bearing and fine classical attainments eminently fitted him, he was long distinguished. In proof his success, we need only call over the long roll of those who enjoyed the benefit of his instructions, and among them will be found the names of many now holding the very highest rank, and exerting the most extended influence.

The later years of his life have been spent in this city, where his venerable age, his eminent piety, his perfect kindliness and courtesy have secured the respect of all who knew him. His manners were marked by the graceful formality, the exquisite and, if we may use the word, chivalric courtesy of the "olden time." Strongly attached to the doctrine and discipline of his own Church, he was nevertheless remarkably free from any tinge of bigotry and intolerance. In his own family he was almost idolized, his piety was pre-eminent. His was indeed a long life of faith and good works, and when after the patient endurance of great suffering, in perfect peace, in confident hope of a joyful resurrection, his life came to a close, and his soul passed from earth to a higher and nobler sphere; we rejoice that another proof is afforded us of the Redeemer's faithfulness, another added to the cloud of witnesses who bear testimony to the truth of the Gospel promises. "May we die the death of the righteous, and may our last end be like his."

We have been favored with a copy of the resolutions of the Vestry, a well-merited tribute to the worth and devotion of him whom they commemorate.

At a meeting of the Vestry of St. Mathew's Church, held on Thursday evening, April 22nd., 1852, the following resolutions were unanimously adopted:

Whereas, it has pleased Almighty God in his wise providence to terminate a long life of devotion and usefulness in his holy Church, by removing therefrom to the rest of Paradise the soul of the exemplary and pious Edmund D. Barry, D. D., late rector of this parish; therefore,

Resolved, That this Vestry have learned with deep sorrow, the demise of our venerable rector; and that, while it becomes us as a Christian people to bow with submission to the will of our Heavenly Father, we cannot but express our grief in the loss of one whose many virtues have endeared him to all who knew him.

Resolved, That in the death of our beloved rector, not only this vestry and congregation, but the whole community have cause to mourn the loss of one, whose piety was unfeigned; whose love for his Redeemer was fervent; whose learning was extensive; whose usefulness was great; and whose charity was perfect. In him the Church has lost a venerable father; piety, a bright example; learning, a ripe scholar; his family, a devoted friend; his congregation, a living exemplification of the beauty of holiness; and the world, an upright, honest man.

Resolved, That we cannot suffer this opportunity to pass without expressing our sense of the manifold obligations which the deceased, in the many years of his ministration among us, conferred upon St. Mathew's Church. To his exertions, under Providence, we mainly owe the organization and continued increase of our congregation; to his personal sacrifices and untiring zeal we are indebted for the foundation and completion of our church edifice, which remains a monument of his devotion in the service of his Master, and for the welfare of his fellow-men.

Resolved, That we tender to the widow and family of the deceased our deep and heartfelt sympathy in their sad bereavement; and commend them to the favor of Him whose ways are past finding out, but whose mercies are ever sure.

Resolved, That the chancel, choir, and rector's pew be clothed in mourning from the day of the funeral until the festival of Whitsunday.

Resolved, That the vestry wear the usual badge of mourning for thirty days.

Resolved, That the Secretary furnish a copy of these resolutions to the family of the deceased, and that they be published and entered at large upon the minutes of this meeting.

A true copy.

THOMAS W. JAMES, Secretary.

Acknowledgments.

The Treasurer acknowledges the receipt of the following sums since the 31 inst.

A member of Grace, Brooklyn, 2; Zion, Rev Richard Cox, 9 70; Miss Mary Barrell, an sub, 1:—12 70.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, April 14, 1852. 20 John street.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

St Pauls, Whitehall, N Y, 3 30; St John's, Georgetown, D C, 50; King & Baird, per Rev J R Keech, Fallstone, Md, 9; Christ, Geneva, Wis, 1 10; Christ, Columbus, Ky, 7; St Pauls, Concord, N H, 7; St Johns, Bristol, Ind, 2; St Pauls, Troy, N Y, Easter ofgs, 160 35; St James, Poquetanock, Ct, 3; Emmanuel, Weston, Ct, for the Jews, 2 05; Easter gift, H S H, Goshen, 5; do, S W, 5; St Jonhs, John's Island, S C, 20; A Rogers, Branford, Ct, 20; Easter ofgs, from a member of St Johns, Yonkers, N Y, 50; J C L, 20; Trinity, Morristown, N J, for Beloit Wis, 15; Christ, Belleville, N J, half, 25 53; Christ, Marion, Ala, 5 75; Christ, Houston, Ts, 30; All Saints, Moyamensing, Pa, for the Jews, 4; total 445 08.

THOMAS N. STANFORD, Treas.,
April 20, 1852. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 14th inst.

St Pauls, Ballston Spa, Rev T Babcock, 4 44; W Welshdon, 1; 5 44.

St Paul's Po'keepsie, Rev A D Traver, 8 68; Zion, Rev Richard Cox, 20 43:—34 55.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, April 28, 1852. 20 John street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received since acknowledgement of 12th inst., the following contributions, viz:

St Johne, Cold Spring Harbor, Rev E F Edwards, 6 06; St Pauls, Charlton, Rev T Babcock, Easter ofgs, 5 50; St Johns, Ogdensburgh, Rev H R Peters, Easter ofgs, 50; Zion, Morris, Rev W H Hill, Easter ofgs, 17; St Lukes, Mechanicsville, Rev R B Fairbairn, 2; Christ, Manhasset, Rev S Cox, 17; St Marys, Castleton, Rev S P Parker 21; total 118 56.

C. N. S. ROWLAND, Treasurer,
April 20 1852. 55 Water street

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer acknowledges the receipt of the following contributions to the fund of the Institution since March 23.

Members of St James', Phila, by the hands of Rev Dr Morton, 20; Grace, Newark, Rev J L Watson, 16 25; a member of St Peters, Albany, by Rev Dr Potter, 3; (making, with previous receipts from St Peters, 41 33.) Zion, N Y, Rev R Cox, a coll, 16 87.

JOHN W. MITCHELL,
April 27, 1852. Treasurer.

PROT. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums since 12th April last.

Lewis S Thomas, an 1850 and '51, 10; Miss Butler's class, in the S S of St Johns chapel, 4; coll at anniversary held at St George's, Stuyvesant Square, sermon by Rt Rev Monroe Potter, D D, LL D, 301 70; a friend to seamen 5; a lady 5; Capt A Proal, an '20 and '51, 4; Mrs H Micolls, an '52, 2; J J Henry, to make Laura Herrick life member, 15; G F Nesbitt 4; S, 3; Rt Rev Monroe Potter, D D, LL D 10; Charles P Kirkland, 15; Howard Waldo, 5; Capt H W Ogden, 10; J M Scott, 1; K L, 15; a Clergyman, thro' Rev Mr Parker, 20; Henry Anstice, bill printing; C H Claxton, bill printing;—$429 70.

E. M. DUNCAN, Treas.,
April 26, 1852. 114 Wall st.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of following alms, viz:

Teachers and S S children in St Pauls Chapel, N Y, thro' Miss A E Voorhis, 25.

JAMES LLOYD BRECK,
St. Paul, Minn., April 7. For the Minn. Mission

Notices.

CHURCH OF THE NATIVITY.

At a late meeting of the Vestry of the above Church, the following preamble and resolutions were unanimously adopted.

Whereas, Mr. John T. Fisher, (of the firm of Fisher & Bird,) on Easter Eve, presented to the Church of the Nativity an elegant altar-tablet of rich material, beautiful design, and superior workmanship.

Therefore resolved, that the Vestry of said Church, in behalf of the congregation which they represent, tender to the munificent donor their warmest thanks, with the assurance that the gratifying gift is greatly admired and highly appreciated.

O. H. P. Townsend,
Clerk of the Vestry.

P. E. MUTUAL BENEFIT SOCIETY OF BROOKLYN.

A stated meeting of the above Society will be held at No 291 Fulton st., (Freeman Buildings,) on Tuesday evening next, the 4th inst., at 8 o'clock.

Samuel B. Caldwell, Rec'g Secretary.

NOTICE.

A meeting of the Clergy of Fairfield Co., Ct., will be held in the Parish of St. Thomas, Bethel, on Tuesday and Wednesday, the 4th and 5th of May next. The first service will be on Tuesday, at 2½ P. M.

W. White Bronson, Secretary.
Danbury, April 21, 1852.

ST. LUKE'S HOME
For Indigent Christian Females.

Through the prompt liberality of its friends, the Home is enabled to open on the first of May at No. 543 Hudson st.

Any articles for consumption, general use, or furnishing the Home, will be gratefully received, and may be sent previous to 1st of May, to the Rectory of St. Luke's, 477 Hudson st., or after the time to the Home 543 Hudson st.

Subscriptions and Donations may be sent to
A. B. McDonald, Treasurer,
50 Wall st., after 1st. May 76 Wall, corner of Pearl.
April 24, 4t-f

ST. MARY'S HALL, BURLINGTON, N. J.

The thirty first term of this Institution will open on the first day of May, 1852. Early application is requested, either to the Rt. Rev. George W. Doane, the Rector, or to Rev. Rueben J. Germain, the Principal.
April 5, 1852—2m.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P. M.

BURLINGTON COLLEGE.

The twelfth term of this Institution will open on the first day of May, 1852. Early application is requested either to the Rt. Rev. George W. Doane, the President, or to the Rev. M. P. Stickney, Rector.
April 5, 1852–2m.

Advertisements.

LITTELL'S LIVING AGE, No. 416, 12½ cents.

CONTENTS.

1 Lord Holland's Memoirs of the Whig Party, *Examiner and Spectator.*
2 Things in Expectation, *Chambers' Journal.*
3 Anecdotes of Horses, *Bentley's Miscellany.*
4 Whately's Book of Synonyms, *Chambers' Journal.*
5 How to Teach and Preach to Colliers, *Tait's Magazine.*
6 Post Office Money Orders, *Household Words.*
7 Decimal System of Coinage, *Chambers' Journal.*
8 Blundell's Medicina Mechanica, *Spectator.*
9 Cooling Air in Hot Climates, *Chambers' Journal.*
10 What has become of Winter, *Household Words.*
11 Lord Cockburn's Life of Lord Jeffrey, *Athenæum.*
12 Doctor versus Medicine, *Chambers' Journal.*
13 Weekly Gossip, *Athenæum.*
14 Fall of Rosas, *Examiner.*
With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

FAMILY BOARDING SCHOOL
WILLIAMSBURGH, L. I.

Mrs. Ives, (Widow of the Rev. C S Ives,) assisted by Miss Mary I. Clarke, (a Graduate of St. Mary's Hall, Burlington, New Jersey,) proposes to open a School for the instruction of young ladies, in this city, on the second Monday in May.

This School will be limited to the number of twelve pupils, who will be received and governed as members of a Christian family.

Terms per Quarter,—Board and Washing, with Tuition in English Branches, $50; French and other modern Languages, each $5; Latin, $6; Drawing, $6; Instrumental Music, $15.

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth st.

REFERENCES.
Rev. A. C. Coxe, rector St. John's ch, Hartford, Ct.
Rev. S M. Haskins, rector St. Mark's ch, Williamsburgh.
Rev. B. C. Cutler, D. D., rector St. Ann's ch, Brooklyn.
Rev. C. Seymour, rector All Saint's ch, Brooklyn, L. I.
Rev. P. S. Chauncey, rector St. James' ch, N. Y.
Rev. W. E. Eigenbrodt, rector All Saints' ch, N. Y.
Captain H. Engle, U. S. N., } No. 76 Union Place, N. Y.
Shelden Smith, Esq., }
May 1, 1852—4t$.

A WEEKLY CHURCH PAPER OF 8 QUARTO PAGES FOR *ONE DOLLAR* A YEAR.

THE CHURCH TIMES, (New Series,) Edited by members of the Protestant Episcopal Church, with the approval of the Bishop of Maryland: is published *every Thursday morning.* Terms, One Dollar a year, payable in advance, to subscribers who receive the paper by mail; and $1 25 to those who are served by the Carrier.

Persons desiring to subscribe, can do so by enclosing the amount of a year's subscription, (one dollar) to the publisher. The present series commenced on the 1st January, 1852. Subscribers can be furnished with all the numbers issued.

All Clergymen of the Church are authorized and solicited to receive subscriptions, and remit the amount to the publisher. Notes of any specie paying bank, or post-office stamps, received in payment. Address
JOS. ROBINSON, Publisher,
Ap 24—4t No. 117 Baltimore st., Baltimore.

TO PARENTS.

A CLERGYMAN of the Church, who has had considerable experience in teaching, residing in a pleasant and healthy location within three hours' travel of the city, is desirous of taking into his family four boys or four girls of from 9 to 14 years of age, to instruct in the ordinary branches of an English education, together with the Latin and Greek languages it desired. For particulars inquire at this office. apr17 tf

ST. PAUL'S SCHOOL, No. 48 East 24th St; under the direction of the Rev. J. Graeff Barton, A. M.

The design of this Institution is to train boys thoroughly, both in the elements and more advanced studies of a commercial and classical education.

The number of pupils is limited to thirty. Arrangements exist for the reception of a few young boys into the family of the Rector, as boarders.

Application to be made to the subscriber, at his residence, No. 48 East 24th St.
April 17–6t. REV. J. GRAEFF BARTON.

PROVISION FOR THE WIDOW, ORPHAN AND CREDITOR.

REPORT FOR MARCH, of the N. Y. Life Insurance Company, 106 Broadway. This institution during the month of March last has issued One Hundred and ninety two policies, viz:

To Merchants	38	To Manufacturers	21
Lawyers	6	Mechanics	16
Clerks	14	Agents	3
Farmers	20	Clergymen	3
Ladies	0	Machinists	15
Physicians	5	Public Officers	7
Hotel Keepers	0	Planters	20
Bankers	2	Mariners	6
Printers and Publishers	3	Others	13
	88		104
Total for the month,			192

A dividend of 40 per cent. for the year 1851 has just been declared, and an interest of 6 per cent., payable in cash, on all previous dividends.

California risks taken at equitable rates. Physicians in attendance daily from 1 to 2 o'clock.

Pliny Freeman, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

THRICE A WEEK ENGLISH PAPER.

THE EVENING JOURNAL.—This paper, the first number of which appeared on the 6th of October, 1851, is published in London, every Monday, Wednesday and Friday evenings, and contains every article of general interest and importance, printed in the *London Morning Chronicle* of the day of its publication and the day preceding.

Such a mode of selection eminently fits the *Evening Journal* for circulation in the United States and the British Colonies, since all who feel an interest in European Politics or English News, will find in it the leading articles of the *Daily London Morning Chronicle*, with the cream of its various Intelligence, its Reports of Debates in the English Parliament, and of Proceedings in the English Courts of Law, with the still continued and celebrated series of Letters by its Special Correspondents on "Agriculture and the Rural Population Abroad."

The various communications on Church Questions, which now form so prominent a feature in the columns of the London Morning Chronicle, including the Letters of "D. C. L.," are always transferred to the *Evening Journal*, rendering the newspaper of peculiar interest to those American Churchmen who desire to be informed in reference to that movement of renovation in the English Church, which aims at the more perfect development of her Ecclesiastical system, and at the restoration of her synodal action.

The subscription to *The Evening Journal* is $4,50 per quarter; 9 half yearly, or 18 for the whole year, payable in advance.

Agents for the United States—Mr. H. E. Newell, Office of the Banner of the Cross, No. 9 Sansom street, Philadelphia, and
Mr. Daniel Dana, Jr., No. 20 John street, New York.
April 17, 1852–tf

PURE WINE, FOR SACRAMENTAL USE.

Wine, whatever may be its quality, sweet or dry, strong or weak, white or red, if it be the juice of the grape alone, after due fermentation, without the admixture of brandy, is what may be properly termed pure juice.

To meet the difficulty stated to exist with regard to procuring such wine for this purpose, the subscriber has made arrangements by which he is at all times prepared to supply it in any quantity required, whether in cask or bottle. The description suited for COMMUNION use, is Madeira or Malmsey, the former is dry, and the latter sweet.

WINE FOR MEDICINAL PURPOSES.

It may not be out of place to remark, that all wines for this purpose should be of the best kind, perfectly mature, free from acidity, and not too old. The stimulating and some of the vinous properties most desired in such cases, will have been deprived of a part of their activity, in case the wine is extremely old. Port, Sherry and Madeira are considered the most suitable for this purpose.

The smallest quantity can be sent with perfect safety to the most distant parts of the Union.
THOMAS McMULLEN,
Mar 27, 1852–3m 10 Wall street, N. Y.

St. Mark's Hall.—CHURCH BOARDING SCHOOL for Boys, Orange, N. J., twelve miles by the Morris and Essex Rail Road from New York city. The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars, terms, and references, may be had on application to the Rector, at Orange.
ap3–5t REV. S. S. STOCKING, M. A., Rector.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

Mrs. H. D. Ward has accommodations for a few more boarders. She employs the assistance of able Professors in the various departments of polite learning for young ladies. Parents and guardians desirous of placing their daughters in a peculiarly eligible situation, where the ties and refinement of private life are not overstrained by large numbers, are invited to call on the Rev. H. D. Ward, No. 870 Broadway. April 17, 3t

JUST PUBLISHED.

DAILY STEPS TOWARDS HEAVEN; or Practical Thoughts on the Gospel History, and especially on the Life and Teaching of our Lord Jesus Christ, for every day in the year, according to the Christian seasons. With Titles and Characters of Christ: and a Harmony of the Four Gospels. First American Edition, revised from the third London edition.

Published and for sale by the Gen. Prot. Episcopal S. S. Union.
DANIEL DANA, Jr., Agent,
mar 20, tf No. 20 John street.

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH, No. 119 Fulton street, And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th–tf

mutilated

Poetry.

For the Churchman.

The Judgment Day.

Suggested by the 3d chapter of 2nd Epistle of St. Peter, 10th to 14th verse.

The day of the Lord will surely come,
The great and terrible day
When the earth shall burn, the elements melt,
And the heavens shall pass away!

As a thief in the night that day will come,
Taking the world by surprise!
A world of wickedness suddenly called
To be judged at the great assize!

Then, seeing these things are surely so,
What manner of men should we be?
In converse how holy in godliness, too,
And striving from sin to be free.

Be diligent then, O fellow man,
And labor, and watch, and pray;
And be found in peace, without spot or blame
At that great and terrible day!

Then, what though the heavens do pass away?
We look for new heavens to come;
And what though this beautiful earth be burned,
And the wicked with awe struck dumb:

We look for an earth unpolluted by sin,
Where only the righteous may stay,
And the light of the just unclouded may shine,
More and more to the perfect day!

Illinois, March, 1852. R. S.

Selected Matter.

[From the Colonial Church Chronicle.]

The Colonial Church Society and its advocates.

Objecting altogether to the principles upon which the *Colonial Church and School Society* is founded, as being, in our judgment, subversive of the fundamental laws of Church order and Church government, we have of late more than once alluded to it in a spirit of fair and open controversy, such controversy as every Society in this country must be prepared to confront, ought to confront, and will survive, if its constitution has within it a germ of life and health: for controversy, rightly defined, is the activity of the human intellect seeking truth by comparison and counter-reasoning, or proving such as it has already received; and in this sense controversy is frequently beneficial.

Our present concern, however, is not with the *Colonial Church and School Society*, widely as we differ from its principles and its conduct. The advocacy by which it has recently been supported is infinitely more deplorable than either. To that we turn for a moment with mingled feelings of sadness, and shame, and indignation. Had the advocacy to which we refer consisted merely in the termigant vituperations of some clerical Thersites, or in the small oratory and ambitious but commonplace eloquence, warmed by the romance of Missions, which in general form the staple commodity of platform rhetoricians, it would not have been worth while, or worth the cost of ink and paper to notice it. But it is none of these. It is a grave, deliberate, solemnly asseverated charge of heresy—or worse, a nefarious plot to suppress Christianity—raised by the well known Mr. Close, of Cheltenham, against the Colonial Churches and the Colonial Bishops, with the exception of those in the British dependency of Hindostan, and in the West Indian Islands.

From the *Bristol Mirror* of Saturday, the 28th of February, 1852, it appears that the ninth annual meeting of the Bristol and Clifton Auxiliary, in connection with the *Colonial Church and School Society*, was held on the previous Monday at the Victoria Rooms, in the latter place; when the Rev. Francis Close, M. A., Perpetual Curate of St. Mary, Cheltenham, with another gentleman, attended as a deputation from the Parent Society. Mr. Francis Close seizes the opportunity—not to kindle in the hearts of his hearers a desire to co-operate with the *Colonial Church Society* in its endeavors to spread the Gospel in the Colonies; for such we presume to be the object which this Society has in view, but—to arraign the Colonial Church and its chief Pastors under the following indictment. We copy the newspaper report *verbatim*:—

"He felt deeply concerned to say what he was prepared to prove on oath before a Committee of the House of Commons, that from investigations he had made, and from facts that had come to his own knowledge, the Church of England in some of our Colonies—indeed, in all, with the exception of Hindostan [just as if Hindostan were a *colony!*] and the West Indies—was being worked for the suppression of Gospel truth and the extinction of vital religion." And the reporter goes on to record that those awfully wicked words of the man of God were received with "*cheers*" by well-to-do Christian citizens of Bristol, and by devout valetudinarians of Clifton.

But this is not all. Having by these adjurations excited the utterly antichristian passions of his auditory, Mr. Francis Close proceeds to hound them on to a copartnery in his sin by a reiteration of the charge: he said, "The Episcopate of the Colonies was being worked for the suppression of Gospel truth; and he would support the charge by one or two facts which cannot be denied."

It is to be hoped there are very few personss at least outside the charmed circle of St. Mary, Cheltenham, prepared to accept Mr. Francis Close's statements as "facts" His Tasmanian "fact" is very satisfactorily, as well as very manfully disposed of by the Rev. John Philip Gell, for nine years a resident in Van Diamen's land, and Chaplain to the maligned Bishop. The other fact is without name, date, or place, and therefore we defer the investigation of it until he produces these particulars in his evidence *on oath before a Committee of the House of Commons.* Before that Committee Mr. Francis Close has pledged himself, unless the reporter has misrepresented him, to prove on oath that the Church of England "was being worked"—(happy, graceful, dignified phrase!) in sixteen out of the twenty-four Colonial Dioceses "for the suppression of Gospel truth, and the extinction of vital religion."

Language such as this—uttered with an appearance of anxious sincerity, not by a headstrong, impetuous youth, but by all elderly clergymen in the heart of a great commercial city—language such as this cannot be excused as mere careless declamation, intended to convey only a general meaning. Mr. Francis Close, if not a powerful or correct, is, at all events, an habituated speaker. He attends a meeting of a Society whose practice it is to supersede Bishops by the substitution of "superintendents,"* of its own appointment; and his facts he is prepared to prove *on oath*. What does all this, when fairly analysed, come to? Not less than this—that the Rev. Francis Close, M. A., Perpetual Curate of St. Mary, Cheltenham, being duly sworn upon the Holy Evangelists of God, saith as follows:—That George Augustus, Bishop of New Zealand, who has hitherto been esteemed a man not holding his life dear unto himself, so that he might lift up to heathens and idolaters the Cross of his Saviour, and who has just been gathering, in a voyage of 4,000 miles, savage boys from the scattered islands of the Pacific, for the purposes of Christian instruction at Auckland, is nevertheless laboring for the suppression of Gospel truth; and he further saith on oath, as aforesaid, that Charles, Bishop of Melbourne, who fonnd three clergymen in his diocese, and has, in about four years, planted twenty-four spiritual shepherds to feed the flock of Christ in that vast moral wilderness, is nevertheless doing his best for the extinction of vital godliness; that Robert, Bishop of Capetown, who spent nine months in visiting the wild tribes of Caffirs and Zoolus, and has quadrupled the number of his missionary clergy since he took upon him the oversight of his diocese, is in league, offensive and defensive, with the great enemy of souls; that the Bishop of Newfoundland, the first to bring within the fold of Christ the Esquimaux, and the settlers on the coast of Labrador; that that devoted servant of his Master, David, Bishop of Rupert's Land, who is content to cut himself off from intercourse with civilized man, for the spiritual welfare of wandering Indian tribes; that the Bishop of Victoria in his Chinese College; the Bishop of Adelaide in his efforts to reclaim the Australian Aborigines; that these Bishops, and all their fellows in Canada and elsewhere, are, severally and collectively, engaged in a gigantic conspiracy, with design and settled purpose to destroy the faith of Christ. This, and not less than this, is what Mr. Francis Close has undertaken to substantiate upon oath.

Is it to be endured that any man, however gifted, should be permitted to deal out denunciations and anathemas after this fashion? "Death and lives," saith the Hebrew sage, "are in the hand of the tongue;"† and, adopting this bold imagery, we ask, Can "the hand of the tongue" be levelled against the lives of Christian men, by a Christian man, with animosity more deadly than that with which Mr. Close has invested it? Long suffering indeed must the followers and flatterers of this fashionable preacher be, if, after this, they can listen to his enforcement of the obligations of truth, or hear without disgust his commendations of charity.

Now, when an ecclesiastical person of some notoriety, (credulous, as it may be, of the covert insinuations of a disaffected or disappointed Colonial clergyman,) not with the overflowing love which adorns his sacred calling, but almost with the prepense cruelty of an energumen, steps out of his his own proper sphere to indulge in these "railing accusations," it is but natural to inquire what peculiar qualifications such an one possesses thus to constitute himself the *Delator* of men, who in a high sense have done the work of evangelists, proving themselves to be ministers of God, not in word, but in deed? Have his missionary labors ever extended beyond the well-carpeted drawing-rooms of a fashionable watering-place? or his journeyings penetrated beyond the trim lawns of a pump-room? Has he ever passed a night "in defence of the Gospel," with the earth for a pillow and the firmament of God for a coverlet? But which of our Colonial Bishops, from Rupert's Land to Ceylon, has not watched the rising and setting of the stars during the silent hours of darkness, encountering "perils in the wilderness," without a friend to share, and so divide, the danger; only because the Pierced Hand has touched their hearts with the love of those for whom the Lord died? Has he ever encountered a storm more violent than those gentle airs roused by the rustling of silken gowns, and the approving becks and smiles of sentimental admirers? But which of our Colonial Bishops—which of them, even the least self-denying—has not travrrsed the ocean for many a weary league, in tempest and in calm, only that he might be counted worthy to suffer for the Kingdom of God? Let him whose closing words at Bristol were hailed with "loud cheers" by a thoughtless multitude—let him answer the questions when he next begs for mercy—that mercy which even violated charity will desire for him. Surely, of all mankind, one nurtured in the lap of luxury is the last who is entitled to besmirch the labors, and the zeal, and the self-denial, and the FAITH of those who have had grace freely to forsake all and follow Christ! It remains to be seen whether the Bishops of the East and West Indies will be content to put up with this invidious and equivocal compliment at the cost, and to the dishonor of their fellow-laborers in the vineyard. Only, if there be a fragment of truth, justice, honor, and human friendship, remaining to this world of sin and sorrow, they who think this charge groundless will of a truth discountenance it. There are other points noticeable in this speech of Mr. Close; but the refutation of them is so palpable and patent that for the present we forbear. To enunciate his sin is to condemn it. In a few weeks, as a condign punishment, the sin and its shame will be published, through our pages, in every Colonial diocese, and in every diocese of the United States. Then impartial judges will decide upon Mr. Close's veracity; and they will tell us no doubt that the poor Church of England had better far be attacked by manly and upright foes,—"the radical or the infidel, the socialist or the dissenter,"—than by a "son," self-outlawed, who, if he can retain any rank at all in a Christian commonwealth, can only be assigned a lot among those who are somewhere described as unloving, or without natural affection.

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* For the benefit of those clergy who are disposed to transfer their natural allegiance from the authority which the Church, following the Holy Scripture, has set over them, to the "Lord's many," who are to govern them, in the name, and on the behalf of the Colonial Church and School Society, we copy Mr. Close's views of Church Government:—

"For himself, he would say, he preferred the Colonial Church and School Society to the Propagation Society, because the latter, when it sent out missionaries and catechists to our Colonial possessions, contented itself with merely paying them their salaries, and leaving them entirely at the disposal of the Bishop of the diocese. That (Colonial) Society did the very reverse (no doubt of that.) It said, We find the men and money, and we have a perfect right to know where our agents go, where they settle, what they are doing, and to maintain a direct communication with them."

† Proverbs xviii. 21.

[From the Colonial Church Chronicle.]

The Founders of the English Propaganda. Bishop Beveridge.

NO V.

Among the names of original members and subscribers, not aleady enumerated, were those of Sir John Philips, Sir George Wheeler, Sir Edmund Turner, (founder of alms-houses at Wragby in Lincolnshire,) Mr., afterwards Sir Robert, Christopher, (founder, also, of almshouses at Alford in the same county,) Sergeant Hook, and the Dowager Countess of Berkely, (Elizabeth Massingberd,) whose daughter, the lady Arabella, was the wife of Robert Nelson, and who twice sent by his hands a considerable contribution.

The honored name of Bishop Beveridge does not occur among those who attended the earlier meetings of the Society. But it is evident from other circumstances that he was connected with its first proceedings. He was one of the promoters of the "Religious Societies," before mentioned, which led eventually to this and the sister Society for Promoting Christian Knowledge. At his death, in 1708, he bequeathed by his will 100*l.* to its funds; and it appears that in 1702, when he was Archdeacon of St. Albans, he was in correspondence with Governor Morris, respecting its missions in America; and the death and character of one of the first missionaries, Mr. Gordon, was communicated to him. He was a Bishop less than four years, having refused at an early period of his life, to be consecrated into the place of Bishop Ken to the See of Bath and Wells, and his chief labors were in the production of his great work, the "Pandectæ Canonum," while vicar of Ealing, from 1661 to 1672, and in the hard work of a London parish, as Rector of St. Peter's, Cornhill, from 1672 till he was at length made Bishop of St. Asaph in 1704, having in the meantime been also made Archdeacon of Colchester in 1681. * * It is unnecessary here to record the life of this primitive Bishop, but it may be mentioned that he was of a good family in Leceistershire, said to derive their name from the *ridge of Belvoir*. The advowson of the living of Barrow-upon-Sour, (his birth-place,) which he bequeathed to his College, having first endowed it for daily prayers, had been held by successive members of his family from the time of the Reformation; and it is singular that another branch of the same family, but with the name abbreviated to Be'ridge, have continued to hold, in successive generations, another living, Algarkirk, in Lincolnshire, *from the same period even down to the present day.*

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Authon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffey, Rev. Wm. S., 15 Lamartine Place, 29th st
Colton, Rev. Calvin, 65 Prince street.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 133 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 13 Lexington Avenue.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev, Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Hollingsworth, Rev. Samuel, 6 Eighth avenue.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 349 4th avenue.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., — Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Hubbard, Rev. I. G., ch. of Holy Com'n, cor. of 20th st. and 6th avenue.
Irving, Rev Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, 141 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 37 Irving place.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 235½ W. Nineteenth St.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 6 Clinton Place.
Millett, Rev. James, 308 Broome st.
Morris, LL. D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch.. Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D, D., Rev. Joseph H., 622d Avenue.
Richmond, Rev. William, (in Oregon.)
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. J. A., 215 6th avenue.
Sterling, Rev. J. C., 22 Grove st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev, Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., cor. 4th avenue and 20th st.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John W., Kent Av., above Myrtle.
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. Robert J., Carlton avenue, near Myrtle.
Webbe, Rev. William T., 321 Gold st.
Walker, Rev. William F., 117 Willoughby st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Roberts, Rev. H. F., 147 south 3d street.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

FAMILY SCHOOL FOR

BOYS; at Prattsville, Greene County, New York. The Rev. D. G. Wright, Rector of Grace Church, Prattsville, proposes to receive into his family, a few boys, to be educated with his own sons. The number will be limited; not to exceed Ten.

The pupils will be subjected to Parental discipline, enjoy the advantages of a HOME, be Faithfully taught and fitted for College, or business.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of Stages, Steamboats, or railroads. For beauty of location—amid the wild scenery of the mountains—purity of air, and removal from vicious influences, it is unsurpassed.

There will be two sessions in the year; commencing on the first Mondays in November and May. Vacations: the months of April and October; also, at Christmas, a recess of ten days: The Principal will be at the Astor House, on Thursday morning, preceding the commencement of each session, to receive those of his pupils residing in New York. He will also be at Taylor's Hotel, Catskill, on Friday morning, to receive those boys whose parents may reside in that village or its vicinity. At the close of the term, he will accompany them on their return home.

Terms:—Seventy-five dollars per session, inclusive of every expense of Board, and Tuition in English studies, and the Latin and Greek Languages; payable always in advance. Modern Languages, each Ten Dollars. Drawing and Perspective, with Sketching from Nature,—for which RARE ADVANTAGES are afforded,—Five Dollars. Music, Ten Dollars per quarter.

Each Pupil furnishes his towels, napkins, sheets and pillow-cases; also a silver fork and spoon, as at other schools. Every article should be distinctly marked with the owner's name.

The Principal has the Honor to refer to the Rev R W Harris, DD, Rector of Grace Church and Grace School, White Plains, [to whom he was formerly an Assistant.]
Rev W I Kip, DD, Rector of St Paul's Church, Albany.
Rev L L Noble, " St Luke's, Catskill.
Rev T S Judd, " Trinity, Windham.
G G Van Wagenen, Esq, 71 Wall street, New York.
Hon. Zadock Pratt, 94 Fifth Avenue, "
Moses Wanzer, Esq, 39 Broadway, "
Messrs Raynor, 76 Bowery, "
Edward Comings, Esq, 100 Hicks-st, Brooklyn.
F James Fitch, Esq, Prattsville.
D P Cowles, Esq, "
D H Pitcher, Esq, "
E B Fenn, Esq, " Ap 10–tf

LYON'S Classical and COMMERCIAL BOARDING SCHOOL for YOUNG GENTLEMEN—The IRVING INSTITUTE, TARRYTOWN, N. Y.—The location of this Institution is unsurpassed. Tarrytown being one of the oldest and most agreeable towns in the Union, noted for its salubrity and morality, and accessible many times a day by the Hudson River Railroad. The site is less than half a mile from the depot, and commands some of the most charming views of the valley of the Hudson. The edifice is commodious, comfortable, and well adapted. The grounds, quite retired, embrace several acres, including a fine grove, a well-appointed gymnasium, &c.

The Principal is assiduous in his regard for the Moral welfare, the Physical comfort, the Intellectual improvement, the manners and personal habits of his pupils. A daily record, having regard to each of these interests, is kept, an abstract of which is forwarded to the parent, at the close of every month. The Tutors and pupils reside in the family of the Principal, partake of the same fare, sleep under the same roof, and constitute in all respects one family. Pupils will attend the Church designated by the parent, if practicable.

The Course of Education includes all the branches preparatory for College or business: for professional or practical life. The Principal has had long experience, and is aided by competent Tutors. Instruction in every department will be thorough, and elementary principles will receive that strict attention which their paramount importance demands. French and Spanish by Native Teachers, resident at the Institute.

Charges: $100 for the Summer Term of five months from 1st May.

Circulars may be had at Nos. 205 and 599 Broadway, No. 59 Nassau-st., and No. 76 Bowery.

For further information address the undersigned.

WILLIAM P. LYON, A. M.
Principal and Proprietor.
Irving Institute, Jan., 1852.

FAMILY SCHOOL,
In connection with Trinity Church, Utica, W. N. Y.
MRS. MARY PROAL JUDSON, Principal.

THE NEXT QUARTER of this Institution will commence on Monday, the 8th day of May Next.

In addition to the limited number of young Ladies, as stated in the circular, the Rector of the Parish, the Rev. Dr. Proal, will receive into his family six girls under twelve years of age. ap3–tf

Trinity Hall, Utica, Feast of the Annunciation.

NEW BOOKS FOR TEACHERS.

STOUGHTON'S Recitation Registers, Nos 1, 2, 3, and 4.

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School Incentives. List of Honor; an elegant card with tue above heading, to be hung up in the school room, the names of those pupils to be written thereon who have attained that degree of excellence required by the teacher

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The copyright of all the above works has been secured. For sale at the Church School Rooms, at G. A. C. Van Beurens, 123 Bleecker St., and by Joseph R. Barnum, book agent. Ap 10–10t

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CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by

DOREMUS & NIXON,
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P. S. Since the destruction of our Warehouse opposite the Post Office in Nassau st., we have taken the spacious store No. 21 Park Place, which runs through to Murray st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York.
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4. 1851 —tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

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"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

Church School for Religious, Physical, and Intellectual training, 190 West 19th St, third house east of 8th Avenue.

Wm. B. Stoughton, Principal.

Jean F. Buffett,	Teacher of French and Italian,
James Brown,	" Classics and Mathematics,
Leopold R. Briesach,	" German,
Hildebrando Marti,	" Spanish,
Joel E. Barlow,	" Drawing and Penmanship,
R. Bond,	" Painting in Oil and water colors,
Wm. H. Walter,	" Piano Forte and Organ,
James A. Johnson	" Vocal Music, forming the voice, &c,
Mrs. Jane Rolfe,	" Assistant in Junior Department.
———————,	" Tactician.

VISITORS.
Rev. Samuel Seabury, D. D,
" Eli H. Canfield,
" Isaac H. Tuttle.

This Institution was opened May 1850, with 16 pupils; present number, 54. The system pursued has given universal satisfaction, *every* pupil having returned at the commencement of the year. Pupils come daily from Jersey City, Brooklyn, and Kingsbridge. The Principal has had twenty years experience as a teacher, and the hourly training system is the fruit of that experience. Churchmen, of New York and the vicinity, for whom, *particularly*, this school was opened, are invited to call and see the principal.

Pupils received at any time of the year. Provision is made in the Junior Department for beginners. Every pupil studies the Freuch Language, and receives instruction in singing and chanting.

Terms, $25, 35, 45, 65, 85, 100, per year, according to the Department and Class.

Wanted, a Tactician. Ap 10–10t

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New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character.*" By the author of "*Charlie Burton.*" With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

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Address orders to
DANIEL DANA, JR., Agent,
20 John street, New York.
Nov. 15.—tf

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850–tf No. 120 Bleecker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDI
548 Pearl Street, near the City Hospital, Broad
lished 16 years.
N. B.—Powerful and sweet-toned Church Orga
$300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSIO
English and Classical Institution, will cou
the 1st of May. It is strictly a Church schoo
conducted on the family principle, the pupils be
ted to associate and mingle with the Rector, a
teachers, as his own children; and particula
given to their physical and *moral*, as well as t
lectual improvement. It is located in the reti
Port Colden, among the mountains of New Je
situation is pleasant and healthy, enjoying the s
pure mountain air. The number of pupils is l
thirty, who receive constant supervision both in an
the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this institution to me t their views.

The terms for Tuition, Board, washing and mending, are $85 per session of five months, payable always in advance, but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the

REV. F. L. JAQUES, Rector.

$1,381,008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852.
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.

Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28–tf

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28. 1851.-tf.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraees the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars. enquire at the Manufactory.
New York, Sept. 6, 1851.

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleeker street, cor. Cottage Place.

One 8 stoy organ with swall shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every clergyman of the Protestant Episcopal Church, residing in New York, and approviug the objects of the society, may become a Counselor thereof, upon signifying his wish to the President. Any clergyman wishing to participate in all the benefits of the society, is (if not over 55 years of age) entitled thereto upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers for 1852:

President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
THOMAS P. CUMMINGS, 82 Beaver street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c., of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

BOO OF COMMON PRAYER. The attention
public is invited to the new and elegant edi-
tion Prayer Book lately issued from our own press.
Th e combine great accuracy, with beauty of
binding, never before equalled. What has
deratum, we have at length accomplished
—large and readable type compressed into
olume. Many of the edition are put up
of flexible binding, introduced by us,
to be seen to obtain the preference over
a thers again are furnished in the massive
and gor style of past ages, combining great durability
with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House.
1y 139 Broadway,

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON A. M
blished every Saturday, for the Proprietor, at No. 12
n Street, New York (up stairs).

t is now as it ever has been, since its establishment
1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

TERMS.

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.

mutilated